THE BRITISH CRITIC,

FOR FEBRUARY, 1814.

ART. I. *An Apology for promoting Christianity in India, &c. &c. By the Rev. Claudius Buchanan, D.D.* pp. 208. 6s. Cadell and Davies. 1813.

THE settlements of the European nations, and particularly those of Great Britain in the Eastern world, present a striking anomaly in the colonial history of ancient or of modern times. Differing from the emigrations of an overflowing population into a thinly inhabited country, which as they originate in necessity, leave but a slight connection between the infant and the parent state; differing equally from the conquests which a spirit of rapacity or adventure has in all ages prompted civilized nations to make on countries inhabited by savage tribes; we behold the factorial establishment of a commercial people exercising an absolute dominion not over one, but over many vast empires. This ascendancy, though at first gained by the sword, has been maintained rather by the arts of policy than by the force of arms; and it is to the superiority of the European over the Asiatic character that England is at present indebted for her Sovereignty in her extensive oriental possessions.

This fact will appear more astonishing, when we consider that although in other colonial settlements, the natives have generally shewn an inclination to assimilate themselves to the manners and opinions of their conquerors; yet in the settlements of the East, the European character has in some degree taken its color and complexion from the refinements and corruptions of Asiatic Society. If the despotism of the Eastern governments may not have been openly defended by the English residents in India, yet it has in many cases modified their political habits, and influenced their political conduct. If the Brahminical creed may not have been formally avowed, yet its excellence has been elaborately defended, and where its absurdities could not be con-

cealed, they have been palliated by the assertion that similar imperfections are to be found in every other religious system.

That the superstition of the Hindoos exhibits an incongruous mixture of obscene mirth and painful austerity, is not the invention of fanatical missionaries. It is the disinterested statement of historians, whose veracity is unquestionable, and who had visited India long before infidelity and enthusiasm had declared open hostility; long before they had contended in disguising and distorting the features of the Hindoo mythology. With entire approbation, therefore, we can speak of the intention of Dr. Buchanan in giving to the public, Two Letters addressed to the Honourable the East India Company, concerning the Idol Juggernaut. These Letters were originally written to the Court of Directors, in reply to the statements of Charles Buller, Esq. M. P., concerning the immolations which annually take place under the Car of that Hindoo deity, and the licentious rites which accompany his triumphal procession. In his Preface, Dr. B. assigns many satisfactory reasons why the atrocities of the Hindoo worship are seldom witnessed by Europeans; and with regard to the fact so pertinaciously contested, that of the immolation of women on the funeral pile of their deceased husbands, he has produced two examples equal in horror to any which have ever been recorded. He observes, that the first has already been noticed in the House of Commons, in answer to a statement which asserted the filial piety of the Hindoos.

"About the year 1796 the following most atrocious and shocking murder under the name of Suhumurunu* was perpetrated at Mujilupoor, about a day's journey south from Calcutta. Vaucharamu, a Brahmun of the above place, dying, his wife went to be burnt with the body; all the previous ceremonies were performed; she was fastened on the pile, and the fire was kindled. The funeral pile was by the side of some brush-wood, and near a river. It was at a late hour when the pile was lighted, and was a very dark rainy night. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, crept from under the pile, and hid herself among the brushwood. In a little time it was discovered that only one body was on the pile. The relations immediately took the alarm, and began to hunt for the poor wretch who had made her escape. After they had found her, the son dragged her forth, and insisted on her throwing herself upon the pile again, or that she should drown or hang herself. She pleaded for her life, at the hands of her own son, and declared that she could not embrace so horrid a death. But she pleaded in vain, the son urged that he should lose his cast, and that therefore he would

* Suhu, *with*; murunu, *death*.

die

die or she should. Unable to persuade her to hang or drown herself, the son and the others then tied her hands and feet, and threw her on the funeral pile, where she quickly perished."

The other example, selected by Dr. B. is more tragical, as this destructive superstition extended to a greater number of victims.

"Goopinat'hu, a Bramhun, employed in the Serampore printing office, in the year 1799 saw seventy-two females burnt alive, with the remains of Ununtu, a Bramhun of Bagnaparu, near Nudceyu. This Koolinu Bramhun had more than a hundred wives. At the first kindling of the fire, only three of these wives had arrived. *The fire was kept kindled three days.* When one or more arrived, the ceremonies were gone through, and *they threw themselves upon the blazing fire.* On the first day three were burned, on the second and third days nineteen more. Among these women some were as much as forty years old, and others as young as sixteen. The three first had lived with this Bramhun, the others had seldom seen him. He married in one house four sisters; two of whom were among the number burnt."

These examples, and several others, Dr. B. challenges his opponents to disprove; he invites scrutiny, satisfied that the event will completely refute, and furnish the best refutation of, the vague assertions of those who resist the religious improvement of India.

The other charge against the Hindoo worship, that of impurity, Dr. B. not less triumphantly substantiates. We should have contented ourselves with this remark, if a passage had not occurred in the Letter of his antagonist, which demands our severest reprehension. We should not fulfil our duty, as guardians of the public morals, if we omitted to notice it; for we conceive simply to notice, is to stigmatize it.

"If I can rely upon the information I have received, the songs in question (meaning the songs recited at the festival of Jaggernaut) are denominated by the natives Cubbee, *a species of song not very unlike that which is admitted into our own Sacred Writings. Our's, I imagine, are not at present used in any part of our service;* but whoever knows any thing of the Hindoos, must be aware that their veneration for antiquity will not allow them to depart from any thing which has once formed a part of their ceremonies."

On the following passage, with which Dr. B. concludes his second Letter, we bestow our unqualified approbation.

"I would not impute a bad motive to those Asiatic gentlemen who maintain a different opinion from me on those subjects. Much allowance is to be made for the effects of an imperfect education previously to leaving England, and for the constitutional habits which grow upon men by long intercourse with Indian scenes, and

which in some instances have changed the very principles and character; but I apprehend that those who labour to extenuate the atrocities of the Hindoo idolatry may justly be charged with two most serious delinquencies. First, by defending and confirming a sanguinary and obscene superstition, they are in effect guilty of the utmost cruelty towards whole nations of men; and, secondly, they are guilty of a culpable indifference to the truth and excellency of the Christian Religion."

Hitherto we have accompanied Dr. B. with perfect unanimity of sentiment; we now advert to the concluding part of his volume, which contains a Memorial presented to the Bengal Government, in defence of the Christian Missions to India, with Remarks on the Letter from the Bengal Government to the Court of Directors in Reply to that Memorial.

On the question so warmly debated, what methods are the most likely to propagate the Gospel in our extensive dominions in India, we have ever thought that it should be our first concern to provide for the religious instruction of our own countrymen by a Protestant Episcopal Establishment, and that no scheme for the conversion of the natives can be successfully or safely prosecuted but under the superintendance of that establishment. The necessity of a visible Church to the existence of Christianity, is not the dream of priestly ambition, nor the suggestion of political artifice. It is proved by the history of the whole Christian world, and of no part so much as India. Not to speak of the venerable Syrian Church, which has preserved the purity of its faith through so many ages; the Church of Rome, however corrupted, and especially its progress in the East, decidedly shews the expediency of that form of Government established by Christ and his Apostles. The uncommissioned Missionaries, who have undertaken the task of Indian conversion, proclaim with eagerness the success of the Romish Propagandists, though they are not forward to assign the cause. In the Annual Report of the Society for Missions to Africa and the East in 1810, the following statement is preserved:

"A Roman Catholic, high in spiritual authority in India, expressed his amazement that Government should not act on a better policy, and declared that in consequence of the hold which Christianity had obtained on the minds of the natives, there were seven millions of British * subjects in India with whose sentiments he had the means of becoming perfectly acquainted, and over whose minds he could exercise a commanding controul."

To what cause are we to attribute this preponderance? Not to the greater degree of zeal manifested by the Romanists, because

* *i. e.* Natives subject to Great Britain. *Rev.*

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the reports of the Missionaries, if entitled to the smallest credit, fully confirm their own indefatigable exertions: not to the interference of the Bengal Government in the concerns of the Mission-house of Serampore, because that interference has been partially and by no means unremittingly exercised. We may at once find it in the imposing appearance and the systematic exertions of the Romish hierarchy.

In the Memorial and Remarks now before us, Dr. B. vindicates the peaceable demeanour of the Baptist Missionaries, and adverts to certain public acts, which he considered as indications that the Bengal Government was unfriendly to the propagation of Christianity among the natives. He has specified four: First, withdrawing the patronage of Government from the translation of the Scriptures into the Oriental tongues; secondly, attempting to suppress the translation entirely; thirdly, suppressing the encomium of the Court of Directors on Mr. Swartz; and fourthly, restraining the Protestant Missionaries in Bengal from the exercise of their functions, and establishing an imprimatur for theological works. The three first charges have been entirely passed over by the Bengal Government in their letter to the Court of Directors; they have copiously replied to the fourth.

Upon the first of these heads, viz. "Withdrawing the patronage of Government from the translation of the Holy Scriptures into the Oriental tongues," Dr. B. has some remarks, which we deem worth transcribing, as they serve to point out the inconvenience attending those magnificent schemes of comprehension, which are the fashion of the day; as well as what may be expected from every petty sect, when it feels itself strong enough to stand alone without any prop from the liberality of Churchmen.

"Early in 1806, in the view of the translations of the Scriptures ceasing in the College of Fort-William, Dr. Buchanan resolved to devote whatever influence he possessed in his official character as Vice-Provost of the College, to the aid of the translations in the hands of the Baptist Missionaries, and to endeavour to excite as much of public interest in their favour as possible. For this purpose, he drew up proposals for a subscription for translating the Holy Scriptures into the following Oriental languages: Shanscrit, Bengalee, Hindoostanee, Persian, Mahratta, Guzerattee, Orissa, Carnata, Telinga, Burmah, Assam, Bootan, Tibet, Malay, and Chinese; containing a prospectus of Indian versions, and observations on the practicability of the general design: signed by the nine Baptist Missionaries, and dated 'Mission-house, Serampore, March, 1806.' That paper was composed entirely by Dr. Buchanan, part of it from materials furnished by the Missionaries. *But as it was apprehended the name 'Baptist' might not be auspicious*

auspicious to the design, in the general view of the public, Dr. Buchanan did not admit that word, but designated them 'Protestant Missionaries in Bengal,' as it stands in the proposals. Copies were distributed liberally in India and in England. To some of those distributed in England was prefixed a frontispiece, representing a Hindoo receiving the Bible, and bending to the Christian faith. Copies were transmitted to almost the whole of the principal civil officers, and to many of the military officers in the Hon. Company's service, throughout Hindostan, from Delhi to Travancore; *many of whom had never heard of the Serampore Mission before.* Dr. B. obtained permission, at the same time, to send the proposals, in his official character as Vice-Provost of the College, free of expence, to all parts of the empire, and he accompanied them in most instances with a letter from himself." P. 67.

"Afterwards, when Dr. Buchanan visited the southern regions of India, and had witnessed the triumph of Christianity on the one hand, and the horrors of Paganism on the other, he conceived the design of an institution of a more general nature for Oriental illumination than that confined to Bengal. And on his return to Calcutta, in the following year, he proposed to the Baptist Mission, that the different Societies and individuals in India, engaged in translating the Scriptures, should associate (merely in that character) under the name of 'the Christian Institution in the East,' or the 'British Propaganda;' in order that their operations *might have the appearance of being national and not sectarian;* and that thus they might be able to vie with the Romish Propaganda, whose fame is yet alive in Asia. It was proposed, that the Missionary pursuits, properly so called, and the individual establishments of each society, should remain peculiar and private as before; but that the translators of the Scriptures should act in concert, and maintain an amicable correspondence with each other, under the general superintendance of the Rev. Mr. Brown, Provost of the College of Fort-William, who had formerly, in discharge of his office as Provost, superintended the translations of the Scriptures in the College, and would now continue to be the organ of communication to Government, and be responsible for the views and proceedings of the general society. *This proposition the Baptist Society declined,* and in consequence the proposed name of 'Christian Institution' was but partially assumed." P. 69.

We are bound in justice to the author to declare, that the passages which are here printed in Italics, have been given by him in the ordinary character.

We well know that the Bible Society in England, who have established a connection with the Mission-house at Serampore, profess to circulate the Scriptures without note or comment. The Missionaries in the East, to adopt the phraseology of that Society, are of opinion, "that the Bible should not be trusted alone," and have therefore printed and circulated tracts which might

might predispose the natives to receive the Word of God, or might elucidate its sublime truths. The following, according to their own report, is a correct list of the pamphlets which have issued from this press, with a brief view of their contents.

1. "The Gospel Messenger, a short Bengalee Poem, written to announce the Translation of the Scriptures. By a Hindoo Pundit, favourable to Christianity as an Object of Discussion, but still professing Hindooism."
2. "The Dawn of Wisdom. By the same Pundit. Written to invite his Countrymen to the Investigation of Christianity."
3. "News relative to the Salvation of Man."
4. "A Summary of Christian Doctrine."
5. "The Words of Affection, a Summary of Christianity, with an Invitation to the Hindoos to examine it."
6. "An Address to the Worshippers of Jaggernaut. 4 pages."
7. "The Difference; a Comparison between Khrishna and Christ. A translation of this and of the 1st, 5th, and 6th articles have been published in England."
8. "The Sure Refuge, Salutary Counsel, and the Enlightening Guide. Three short Pieces, addressed to his Countrymen the Hindoos, by Petumber Sing, an aged Native Christian."
9. "An Address to Mussulmans, with an Appendix, containing some Account of Mahomet."

Of these pamphlets the Bengal Government transmitted three to England, which in their judgment were exceptionable: they are the second, fifth, and seventh. Of the second, Dr. B. himself observes, that it is "*merely* a satire on the Brahmins, and was a very unworthy instrument to be used in Christian conversion, and such the Missionaries themselves acknowledged it to be." We may well ask, why then did they suffer it to issue from their press? Dr. B. has very prudently suppressed this obnoxious tract, conscious, perhaps, that it would shew the unfitness of the Baptist Missionaries, and the necessity of restraining their indiscretion. The tract entitled "The Distinction," or Difference between the Characters of Khrishna and Christ, is pronounced by Dr. B. to be entirely unexceptionable in sentiment and language; but on the correctness of his opinion he has given us no opportunity of judging. The tract which stands the fifth on the list is thought worthy of a place in the Appendix. It is entitled the Forerunner of the Bible, and is panegyrized by Dr. B. as a beautiful little piece, and though tortured in the translation, is said to contain some striking and eloquent passages. On subjects of taste it seems not to be our fate to agree with Dr. B. or with the Missionaries of Serampore. He adds, "I have read every word of this piece, and hesitate not to declare, that on the same principle that a tribunal could condemn the

the Forerunner of the Bible, they might have condemned the Sermons of *Archbishop* TILLOTSON." Never was there a more unfortunate comparison. Nothing can be more unlike the clear, equable, and often eloquent ratiocination of Tillotson than the puerile bombast of this boasted performance. But Dr. B. goes farther. "On the same principle that they condemned the Forerunner of the Bible they might have condemned the *Lord's Prayer.*" We recommend Dr. B., before he again offers to the public such disgusting and almost impious comparisons, to read the following passage of an author, who we are certain is not unknown to him; we allude to Paley. After passing a just commendation on the language of the *Lord's Prayer* he subjoins:

"I feel a respect for the Methodists, because I believe that there is to be found among them much sincere piety, and availing, though not always well-informed, Christianity; yet I never attended a meeting of their's but I came away with a reflection how different what I heard was from what I read; I do not mean in *doctrine*, with which at present I have no concern, but in *manner*: how different from the calmness, the sobriety, the good sense, and, I may add, the strength and authority of our Lord's discourses."

On this principle then, *we* venture to condemn the "Forerunner of the Bible," although we entertain as great a respect as Dr. B. for the Sermons of Archbishop Tillotson, and, we hope, no less degree of reverence for the Lord's Prayer. We object principally to *its manner.* It combines the murky ground of the Tabernacle with the gaudy drapery of the Pagoda. It resembles in style those spurious Gospels which once abounded in the East, and which engrafted the adventures of the pagan divinities on the life of Christ. The whole of this precious specimen is too long for insertion, but we select two passages, that our readers may judge what Calvinistic Methodism retains of its original spirit when transported to the climate of India, and what it borrows from the genius of Hindoo Mythology.

"Hear, O worldly men! hear with an attentive mind how you may obtain salvation from *terrible hell.* None of you seek for that; your thoughts are constantly employed about money; about all these trifles and this world; every one of you is incessantly contemplating this world. All these things will be necessary but for a short time; after death you will by no means have property. Know all of you, that on being born you must die, and that after death you must either go to heaven or to hell, and without remission of sins you cannot go to heaven; with downcast countenance you will be cast into *awful hell.*

"*What is hell like, or what sort of torments are in it?* Be informed; no one of you thinks of making himself acquainted with that,

that. *Insufferable hell is filled with everlasting fire, which will never be extinguished.*"

In this conciliatory strain the Fore-runner of the Bible begins: we hasten to select a passage in a different style.

"This is the primary order of God, after which mankind became wicked, and *God knew it*; but there was no redemption, and he ordered that some remedy should be provided. Through his mercy there was a provision for the redemption of sinners. *If* ANY PERSON should assume birth on earth, and take upon himself the torment of sinners, those sinners who sincerely believe in him should be redeemed; and there was an incarnation of Jesus, the protector of the unprotected, full of the splendor of God, *having been separated from his body in a column of splendor before him.* He said, 'I will take birth on earth, and suffer all the torment of sins in my body. Whatever sinners take refuge under my protection, *you will grant them salvation.*' God said, Yes; this is my promise: I will redeem them. Mortals are under thy protection."

The attempt to recount dialogues between the Father and the Son was too arduous for the lofty imagination of the author of Paradise Lost, and we think it still farther removed from the grasp of that moderate capacity which dictated the Fore-runner of the Bible.

Among the remaining papers of this volume, we notice the inscription on the monument of Mr. Swartz, dictated by the Court of Directors; and his apology in answer to a speech delivered in the British Parliament in 1793, extracted from the proceedings of the Society for promoting Christian Knowledge. We notice them chiefly that we may add another argument for the necessity of forming a suitable ecclesiastical establishment in our Indian possessions, drawn from the confession of this venerable missionary. He was heard to lament that many of his converts, disgusted at the simplicity of his mode of worship, embraced the earliest opportunity of going over to the Romish communion. What effects, then, may we not expect from an establishment formed on the apostolical model of the Church of England, which discards the superstitious forms of popery, but retains all the edifying ceremonies of primitive Christianity? We may confidently predict that such an establishment must prove the strongest bulwark of our power in India. A Church thus constituted will inculcate those principles, to the predominance of which Britain must ever look for the continuance of domestic security, and the preservation of empire: and we earnestly hope that the partial measure, which has already been adopted, will shortly be expanded into something commensurate with the importance of its objects, and worthy of the British name.

ART.

ART. II. *Letters written by eminent Persons in the 17th and 18th Centuries, &c. &c. The whole now first published from the Originals in the Bodleian Library, and Ashmolean Museum.* Two Volumes, in three Parts. 1l. 11s. 6d. Longman, &c. 1813.

OF all the marks by which we trace the progress of general refinement, there is not one on which we can with more safety depend than the state of literary correspondence. It is no less the criterion of manners than of learning, and presents a faithful abstract either of the elegance or awkwardness which characterizes the mind of the writer. In the infancy of refinement there is a crudity and harshness, which pervades the epistles even of the most consummate scholars. There is no ambition either of neatness or perspicuity, and, from their frequent laxity and ruggedness of expression, they seem to have been intended to meet no other eye than his to whom they were originally addressed. The progress of cultivated manners is marked by an increase of attention to the style of general correspondence. The narration of the most common facts assumes a neat and elegant garb, and the reflections of the writer are dictated in a certain terseness of thought and epigrammatic turn of expression, which constitutes the epistolary style. A purer specimen of this peculiar style cannot be adduced, than the Epistles of Cicero, and of his imitator, the younger Pliny. In modern times, the art of letter-writing forms a part of all English education; and every female, before she quits her governess, and every youth, before he takes his station at a merchant's desk, is carefully instructed, according to the best examples in the "Complete Letter Writer," in this necessary accomplishment. A singular consequence often results from this practice, that the letters of a man, whose life has been employed in the study of the ancient models both of history and of eloquence, is often surpassed, both in neatness of thought and suavity of language, by those of a well-educated female, or of a forward merchant's clerk. Another evil which has arisen from the general extension of the art, is the inundation of nonsense which has been poured in upon the world in the shape of letters. We have letters on history, letters on chemistry, letters on education, which are in fact nothing more than essays sheltering the barrenness of their information under the title of familiar correspondence, and cloathing the nakedness of their matter in a pertness and affectation of expression. Even, however, among the real letters of eminent men, which it is now too universally

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the custom for officious friends to publish after their decease, there is continually visible an affected neatness and a laboured ease, which indicates in the writer an ulterior view to posthumous publication: but there is a charm in the native simplicity of a correspondence dictated by the occasion of the moment, and the feelings of the heart, which all the labour of courteous refinement is unable to attain. He who writes a letter with a view to some future publication, writes with all the disadvantages attached to a conflict of purposes; the suggestions of nature are cramped by the dictates of art, and the free current of the soul is embarrassed by the anxieties of critical formality.

Of such a charge, the letters contained in the volumes before us stand fully acquitted. They are the original letters of several eminent men in the seventeenth and the early part of the eighteenth century, and have been lately published from the MSS. preserved in the Bodleian Library and the Ashmolean Museum. They contain many interesting anecdotes, both of a general and a local nature; and in addition to the pleasure which the scholar and the antiquarian will derive from their contents, much gratification will arise to the Oxford reader from the curious anecdotes and biographical sketches of characters formerly celebrated in that University. The editor has not affixed his name to the publication, but we consider him, whoever he may be, entitled to the thanks of the literary world for so judicious a selection of entertaining anecdote and useful matter. The short memoir which he has subjoined to each letter of the life and character of its writer, and the occasional information which he has introduced in the form of annotations, prove him to be a man thoroughly versed in the subjects on which they treat, and furnish an additional interest to the letters which they illustrate or explain.

The first letter worthy of particular notice is written by the celebrated Dr. Hickes, in which he expresses much concern at being forced by his great patron, the Duke of Lauderdale, and by the Scotch bishops, to accept of a doctor of divinity's degree in the University of St. Andrew's, during his residence in Scotland.

"I told the bishops that put him upon it what streights they had brought me into—either of taking a degree, whose dignity I was not able to support in my own country, or hazard the displeasure of my lord. As to this objection they told me, that my lord knew what was fit for a D. D. in England as well as I, and since he expected it, that I could not lay a greater obligation upon him to make provision for me, than to obey him cheerfully in this matter * * *. The truth is, had I not complied with their desires, I had been looked upon as a contemner of the only honour this country was capable of conferring upon me, as my lord's chaplain, and so had

gained the ill-will of the place. Wherefore to St. Andrew's I went, where, after a speech full of compliments and respect to my patron, to the University, and to myself, I was created D. D. in as solemn a manner as could be. My lord is patron of the University; it hath three colleges, and that for divinity is the Sorbonne of the kingdom. I hope, all these reasons considered, no candid man will think me guilty of temerity and ambition."

Our readers will pay their tribute of admiration to the good doctor's modesty, and to his coyness in accepting so high an honour; and we are inclined to think that if he had lived in the present day, he would not have felt a stronger inclination to become a D. D. of St. Andrew's. We are somewhat at a loss to interpret the words "in as solemn a manner as could be." We cannot suspect the doctor of quizzing an University, which had laid him under such obligations; we are therefore desirous that our readers should take the expression in its most favourable sense, and figure to themselves all the splendour and solemnity, which their imagination can attach to the idea of a Scotch University. We would refer them to some of the St. Andrew's doctors (whose modesty has not prevented them from accepting so high an honour) in and near London, had not their various occupations in the metropolis prevented them, in most cases we believe, from ever crossing the Tweed.

But whatever might have been the feelings of Dr. Hickes upon this occasion, they must have been amply repaid by the handsome manner in which the degree of D. D. was in reality conferred upon him by the University of Oxford, in the year 1679; an honour which reflected no less credit on the University which bestowed it, than on the learning, fidelity, and worth of him on whom it was conferred. The maintenance of those non-juring principles which subsequently deprived him of his Deanery of Worcester, bear the amplest testimony to his integrity and honour; though the zeal with which he asserted his claims to the possession of his vacated preferment, is more perhaps to be admired than approved. His theological principles, though sometimes carried to a height which a sober and practical view of human nature could neither justify nor excuse, were founded in reason and in truth; they were inculcated with the ardour of an honest mind, and defended with the spirit of a consummate scholar. His "Christian Priesthood" cannot be read by the young divine without a powerful impression of the awful dignity and duties of the sacred profession: and his *Thesaurus linguarum Septentrionalium* will be a living monument of the stupendous learning, and the indefatigable industry of its author, to the latest posterity.

The next letters which claim our attention are nine in number,

addressed to Dr. Smith by Sir John Cotton, the grandson of Sir Robert Cotton, whose celebrated MS. library, after various changes of habitation, is now, fortunately for the public, safely deposited amidst the archives of the British Museum. There is a native elegance of expression, a richness of classical allusion, and a strain of unaffected piety, throughout the whole of these letters, which clearly demonstrate that they are the genuine effusions of a gentleman, a scholar, and a christian. We shall justify the character which we have given of their merits by a transcription of one, which seems peculiarly applicable to the times in which we are placed.

" I received your's, and it is a great joy and pleasure to me that I live in the memory of my friends. I endeavour what I can to defend myself against the infirmities of old age, which is commonly morose and querulous. And truly the consideration of my age is not unpleasant to me. For to use the prince of the Roman orator's words, ' Quo proprius ad mortem accedo, eo citius quasi terram videre videor, aliquandoque in portum ex longa navigatione esse venturus.' As for our present affairs and the miserable war, which doth afflict all Europe, I cannot be of King Priamus his opinion, whom Homer brings in caressing Helena with the appellation of φίλον τέκος, and tells her

οὔτι μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἴτιοί εἰσιν
οἵ μοι ἐφόρμησαν πόλεμον πολύδακρυν Ἀχαιῶν.

" But in another place Homer seems to be in the right,

αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο
νήπιοι.

" This is consonant to the Scripture, ' *Perditio tua ex te.*' That there may be a general and lasting peace, and that the effusion of so much Christian blood may be stopped, is the earnest desire and prayer of your's most affectionately, J. COTTON."

Dr. Smith was employed at that time, as appears by the following letter, in writing the life of Sir Robert, which was afterwards finished and prefixed to the Catalogue of the Cottonian Library, and is a specimen of very beautiful Latinity.

" I am glad to find by your letter to me that you are firmly resolved to go on with the work of my grandfather's life. You will do a great honour to our family. For as Pliny saith of Martial, who writ of him and his way of living a very elegant epigram, I will give you Pliny's own words, for to give you them in my English is to spoil them. ' Dedit mihi quantum maximum potuit, daturus amplius, si potuisset. Tametsi quid homini potest dari majus, quam gloria, et laus, et æternitas?' I am going on with my own life; but as the incomparable Mr. Cowley observes most ingeniously,

ously, it is a hard and nice subject for a man to write of himself; it grates his own heart to say any thing of disparagement, and the reader's ears to hear any thing of praise from him. However, having undertaken it, I intend now to go on—when I have finished it, I leave it wholly, both as to the matter and the style, to your emendations. I desire you in this to make use of your exact judgement, not your friendship. By your blots and strictures it may receive a beauty which of itself it had not. I return you many thanks for the account which you give me of the present affairs. I think in such dubious times, the best way to preserve one's quiet and innocence is to be a spectator, and Θεοῦ δ' ἀτελείητο βούλη is the most sure and safe remedy against all the calamities of human life. By God's great mercy to me, I enjoy at present so firm and unphysicked health, that I hope to do somewhat before I die, that I may not seem to have lived altogether for no purpose. The publishing my Genesis is the thing that was most in my mind, which sometimes I hope I may live to accomplish."

Immediately subsequent to these follow seven letters, which give a detailed account of the progress of an event which, as one of the most illegal and arbitrary acts of violence ever committed by that infatuated monarch James II., had no mean influence in determining the fate of his government; the ejection of the fellows of Magdalen. A faithful narration of all the circumstances attending his Majesty's visit to Oxford, presents to our view one of the most important scenes in the history of that eventful period. From the solemn profession of passive obedience which that University had so lately made, the Court expected that such a doctrine, when reduced into practice, would have been received with the most scrupulous sincerity, and pursued with the most abject and unqualified submission. Their hopes and expectations, however, like those of all who ground their confidence on clamorous professions, were deluded and disappointed. For as history has informed us how often the most loud and virulent partisans of what they call liberty, have submitted themselves freely to the yoke of the sternest despotism, so the events before us will shew with what resolution and zeal the most inflexible adherents to the principles of unlimited monarchy have withstood the iniquitous commands of arbitrary and illegal power. So important a point was to be carried by this measure, that James appears to have visited Oxford in person, with the design of awing the refractory fellows of Magdalen into obedience. But the spark of liberty which was excited by the collision of tyranny with a single College, seems to have spread its flame throughout the whole University. Not only did the fellows of Magdalen sturdily refuse to admit Bishop Parker as their president, but after they were ejected, the very demies refused

fused the vacant fellowships, and presented a spirited remonstrance to his majesty, declaring that their opinion coincided with that of the fellows. In full convocation also, three men who were recommended by his majesty for different degrees, were refused that honour. A curious circumstance is related attending this contest, that Penn, the Quaker, who was at Oxford during the time of the king's visit, wrote a letter to his majesty, entreating his favour in behalf of the ejected fellows, and intimating that such mandates as he had sent to them were contrary to liberty of conscience, and not agreeable to the laws of the land. The whole account of the king's visit to the University is both amusing and interesting; and the letters on this subject conclude with an account of the arrival of the Bishop of Winchester, as visitor of Magdalen, with the king's order to restore the ejected fellows, and to strike out the names of all the popish intruders, both fellows and demies; on which occasion he was publicly received by the vice-chancellor, the heads of houses, and all the noblemen resident in the University; and the happy event was hailed by the ringing of bells throughout the day, and the blaze of bonfires at night, and never was the University inspired with greater or more universal joy than at this surprizing revolution.

It is a remarkable circumstance, that in a very minute detail of this transaction by Echard, the following anecdote respecting Penn is introduced, which represents him as taking a very differed part in the controversy from that which Dr. Sykes, the author of these letters, supposes him to have adopted.

"Before the king made them feel the weight of his displeasure, W. Penn, who with a Jesuitical conscience promoted King James's designs, was industriously employed not to trepan them, as he pretended in a letter to one of the senior fellows, but out of a passionate concern for their interests, to persuade them either to a compliance with his majesty's proceeding, or to think of some expedient for preventing the ruin of the College."

The letter itself immediately follows this account, and the answer returned to it by the College. The reader will judge how far the conduct of Penn upon this occasion may appear either honourable or consistent; we must confess that, from the joint result of both accounts, we are led to suspect that Penn, like most other mediators, having exceeded his powers, was induced to shelter himself under that duplicity and artifice, which must finally have rendered him an object of suspicion to both parties. One obvious inquiry still remains unsatisfied; we are not told what brought him to Oxford at the time of the contest, and what

what induced him to interpose his mediation in an affair, with which he could not have had the smallest concern.

The 15th letter in the collection is a very important document respecting the behaviour of the Duke of Monmouth, both in prison and at the time of his execution. It is written by Dr. Lloyd, Bishop of St. Asaph, on the day after the death of that unfortunate nobleman, and forms the ground-work of Echard's minute account of the circumstances attending that event. He confesses his obligation to the MS. which he had an opportunity of inspecting, and he will be found to have almost literally adopted its information. The relation of the conduct of the Duke on the evening before his execution will interest our readers the more, as it is the only document which we can discover of the conversations which took place at that time. His behaviour on the scaffold is more fully detailed in an official paper, signed by those who were present, to be found in the first volume of the Somers Collection. With these two documents before us, we shall be enabled to form a juster estimate of the artificial embellishments of Mr. Fox, and how far he may be justified in the construction which he endeavours to put on the conduct of the prelates, who were appointed to attend the Duke in his last moments.

"I told your lordship in my last that the Bishop of Ely was appointed by his Majesty to attend the Duke of Monmouth, and to prepare him to die the next day. The Duke wrote to his Majesty, representing how useful he might and would be, if his Majesty would be pleased to grant him his life. But if it might not be, he desired a longer time, and to have another divine to assist him, Dr. Tennison, or whom else the King should appoint. The King sent him the Bishop of Bath and Wells to attend, and to tell him he must die the next morning. The two Bishops sat up in his chamber all night, and watched him as he slept. In the morning, by his Majesty's order, the Lords Privy Seale and Dartmouth brought him also Dr. Tennison and Dr. Hooper. All these were with him till he died.

"They got him to own the King's title to the crown, and to declare in writing that the last King told him he was never married to his mother, and by word of mouth to acknowledge his invasion was a sin; but could never get him to confess it was a rebellion. They got him to owne that he and Lady Harriot Wentworth had lived in all points like man and wife, but they could not make him confess that it was adultery. He acknowledged that he and his Duchess were married by the law of the land, and therefore his children might inherit if the King pleased; but he did not consider what he did when he married her. He confessed that he had lived many years in all sorts of debauchery, but said he had repented of it,

it, asked pardon, and doubted not that God had forgiven him. He said, that since that time he had an affection for Lady Harriot, and prayed, that if it were pleasing to God, it might continue; otherwise that it might cease; and God heard his prayer. The affection did continue, and therefore he doubted not it was pleasing to God; and that this was a marriage, the choice of one another being guided not by lust, but by judgement upon due consideration. They endeavoured to shew him the falshood and mischievousness of this enthusiasticall principle; but he told them that it was his opinion, and he was fully satisfied in it. After all, he desired them to give him the communion next morning. They told him they could not do it while he was in that error and sin. He said, he was sorry for it. The next morning he told them that he had prayed, that if he was in an error in that matter, God would convince him of it; but God had not convinced him, and therefore he believed that it was no error."

In a subsequent letter we find a ludicrous account of an impostor, who personated the Duke of Monmouth thirteen years after his execution. It is indeed incredible with what avidity the English nation will for a season swallow the grossest impositions, and with what proportionate rapidity their infatuation will subside. While the higher ranks of society are paying their tribute of adoration to the quackery of political, literary, or religious imposters, the vulgar become the victims of the most absurd mummery and the grossest delusion. Let mountebanks of every species, against what order soever of society their engines are directed, learn from the following example to make the most of those opportunities, which the dupery of the nation will allow them for the exercise of their frauds, since there is no imposture too egregious to be believed, and no delusion too powerful to be finally dissipated and dissolved. As the circumstances of this transaction are but little known, we shall present the following extract for the entertainment of our readers, premising that the personation met with the more ready belief, as it was confidently reported throughout the kingdom, that there were four other persons so exactly resembling the Duke as to deceive the closest inspection, and that one of these was executed, according to a vow made among them, in the Duke's stead.

"We have had an account from the assizes of Horsham, in Sussex, that on Monday se'nnight last a fellow was indicted and tried for personating and pretending himself to be the late Duke of Monmouth, and by that means drawing considerable sums of money out of the zealots of that country. It appeared that he lodged at the house of one widow Wickard (though with seeming privacy), where his true friends visited him, and were admitted to kiss his hand upon their knees; he said he was the true legitimate son of K. Charles the 2d, and that his unkle King James had that honor

for him, as to execute a common criminal in his stead to satisfy the priests, and to send him out of the way. And that the Prince of Orange was a very honest gent. and his deputy, and would surrender the crown to him when things were ripe, &c. Happy was he that could by any interest be introduced to his highness to have the honor of his hand. It happened that one of his trusty friends one morning coming to pay him a visit with a stranger with him, found him in bed; at the sight of the stranger he seemed much surprized and offended, and turning himself quick to the wall, sighing, said, Oh! my friends will undo me; at which the gent. assured his highness that the person he had brought with him was life and fortune in his interest, upon which he returned about and gave him his hand to kiss. Presently after came into his lodgings a wench with a basket of chickens, as a present from her mistress, and another with a letter to him, at the reading of which he seemed a little discontented, upon which they desired to know if his highness had received such bad news. He answered no, it it was indifferent, 'twas from Lord Russel, to acquaint him that he was come with his fleet to Torbay, and wanted some further directions, and that which troubled him was, that he wanted a horse and money to carry him thither, at which they bid him not trouble his Highness, for that he should be supplied immediately with both, which accordingly he was, and was away a fortnight, till he had spent both money and horse, and then returned: 'tis said he has received above 500l. and lain with at least fifty of their wives.

"Upon his trial he declared himself to be the son of him that keeps the Swan Inn at Leicester, adding that he could not help it if the people would call him the Duke of Monmouth; he never bid them do so, but told two justices of the peace before, who had sent for him, his true name, and made so cunning a defence, and none of his zealots coming in against him, (being prosecuted only by Major Brewes,) that he was cleared of the indictment, only the Lord Chief Justice afterwards bound him to good behaviour, for which he soon found bail, amongst his party, who maintained him like a prince, in prison, and three or four of the chief of them attended him to the bar at his trial, and believed him still to be the true Duke of Monmouth. The gaoler got the first day he was committed, forty shillings, of people that came to see this impostor, at two pence a piece."

In the course of the collection are inserted many curious and interesting letters from Hearne, the celebrated antiquary, from which the reader will derive much useful and original information. In the appendices are contained two very amusing accounts of his journeys to Whaddon Hall and to Silchester. All the researches of this great archæological scholar are distinguished by the acutest discrimination and the most scientific disposition. His mind was stored with the richest knowledge, and

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his materials arranged with a perspicuity and a judgment, which evince a masterly acquaintance with the subject in which he was engaged. The present generation are not aware of the extent of their obligations to the industry of this illustrious antiquary; nor of the variety of matter which he has brought to light by his labour, or illustrated by his ingenuity. We think this tribute of praise due to the memory of a man, whose name and character have been too rapidly consigned to that obscurity, from which he rescued so many valuable relics of ancient days. Our readers may perhaps suspect us of becoming regular candidates for the honours of Sir Matthew Mite's inauguration. But we can assure them, that though we entertain a very high respect for that department of literature, we ourselves are not ambitious of becoming antiquaries. It is a study which will not root itself in a vigorous and elastic mind. Antiquarianism has been compared to the fungus which springs from the oak only when in a state of debility and decay. But like the agaric in its medical properties, it may be applied as a powerful styptic to the wounds inflicted by the hand of time on the laws, the literature, and the sciences of the country. The study of antiquities, like that of Greek criticism, has been too much the object of derision to the uninitiated; they forget their many obligations to him, who will clear the paths of learning from the numerous obstacles which retard the rapidity, and obstruct the passage even of the strongest mind. Antiquarianism supplies the links of connection between the past and the present; it gives a point to the allusions, and illustrates the obscurities of our most favourite poets; it adds a spirit to the generalities of of history, and an interest to the tediousness of topography; and by tracing its legal and juridical maxims to their remotest origin, it inspires us with a veneration and love for the constitution of our country.

Before we leave the consideration of this subject, we must notice a passage in the letter of the celebrated Baker, of St. John's College, which, we trust, will furnish a valuable hint to our Cambridge readers.

"To your enquiry concerning *Athenæ Cantabrigienses*, I can give you no sure account, only it is certain Mr. Richardson is making collections towards such a work, and I have furnished him with somewhat towards this College, (St. John's.) It is a work, I was well inclined to myself; but our registers are so imperfect, that as far as I understand such things, it is hardly possible to give a perfect account, or any thing near to what Mr. Wood has done for Oxford. If Mr. R. finds it otherwise, I shall be glad of his success."

To this extract the editor subjoins the following note.

"The design was afterwards carried on by Mr. William Cole, of Milton, and of King's College, Cambridge. After plodding for many years, and collecting sufficient materials to fill a vast number of volums in MS. (now deposited in the British Museum.) Mr. Cole sunk under the weight of his undertaking, and the task yet remains for some more fortunate Cantabrigian, who, with Baker's judgement, Cole's diligence, and the fidelity of Anthony à Wood, combines youth, health, and speculation sufficient to bring so desirable a project to maturity."

Of all the desiderata in the academical literature of Cambridge, no one appears so much to be regretted as the want of an *Athenæ Cantabrigienses*. We most heartily wish that a spirit of emulation could be excited among the younger members of the University to supply this deplorable and almost disgraceful deficiency. The materials are ample, the ground is open, and the work original. All the tedious drudgery, and unprofitable research attending such a design, has been already accomplished; and those who have undergone this toil and fatigue, appear, by the legacy of their valuable collections, to challenge the rising generation to enjoy the fruits of their industry. For besides the inexhaustible sources of matter, which have been expanded by the diligence of Cole, there are no less than twenty-three volumes in MS. in the British Museum, and sixteen in the University library, which the learned Baker intended as the foundation of this magnificent work. Nor is the execution of such a design environed by so many difficulties as our editor has imagined. It is a work in which the parts bear so little connection with each other, that four or five scholars, whose views and principles were the same, might unite their forces in the accomplishment of so important an object. As we have already declared our belief in the importance of antiquarian researches, we shall not be accused of disrespect to that department of literature, if we were to express a wish that such a work might not be conducted by a professed antiquary. Antiquarianism is too apt to descend into the dulness of uninteresting anecdote, and the tediousness of trifling detail. When our minds are eagerly engaged in following the fate and fortunes of a great and illustrious man, we do not chuse that our anxious ideas should be crossed by a long inquiry, whether his great uncle was born at Aldwinkle all Saints, or Aldwinkle St. Peter's, whether his grandmother spelt her maiden name with or without the final *e*, or whether the church in which he was baptized, had four bells or five. It is indeed necessary for the existence of such a work, that its materials should be furnished

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by the industry of the antiquary, and its errors corrected by his revision; every other part should be entrusted to other hands. Such a design would flourish with a wider extent both of utility and fame, under the auspices of Jortin, Middleton, or Johnson, than under the joint conduct of Baker, Cole, and Anthony à Wood. Had the lives of the poets been edited by the labour of the three latter, we might indeed have possessed a more faithful account of all Dryden's cousins to the fiftieth degree, than ever Malone himself has furnished; we might have been diverted by many quaint anecdotes, which Johnson has omitted, we should in short have been made better acquainted with the littleness than the greatness of these illustrious characters. In the painting of history, as in the fiction of poetry, there is a majesty in generality. The grand design of an *Athenæ Cantabrigienses*, would be to present a vigorous and faithful account of all those whose memory was worthy of record, and whose name reflected honour upon the place of their education; and to frame a memoir not so much for the amusement of the antiquary in his closet, as to animate the exertions of rising genius, by the bright examples of eminent men in every department of academical science. We do not want a dull transcript of the University Registers, nor a tedious enumeration of names, which no recorded honours nor intrinsic worth has consecrated to posterity; *Pondere, non numero*, should be our motto: weight, not number, the object of requisition. On the theological department, for example, we do not want a trifling detail of the local eccentricities of every College Tutor, who may have published a single sermon, but a spirited outline of the public life of such giants in Divinity as were Barrow, Pearson, and Sherlock, and a dignified criticism on their opinions, their publications, and their ministry.

Much valuable materials for such an undertaking might be found in the latter part of the volumes before us, under the title of "Lives of Eminent Men, by John Aubrey." Our author was born in 1626, and was a great naturalist and antiquarian, and no contemptible scholar, as his Latin verses will prove; he was an early and an intimate friend of the celebrated Hobbes, nor did his friendship for this philosophical sceptic tend to lessen or discourage that superstitious turn of mind with which he was so strangely affected. His first work was a collection of miscellanies on the most gloomy and portentous subjects—Day Fatality—Local Fatality—Apparitions—Dreams—Transportation through the Air—Second Sight, &c. In 1719 was published a Perambulation of the County of Surrey, which he left behind him among many other valuable MSS. containing the Natural History of the North Division of Wiltshire—Monumenta

menta Britannica, being an account of Stonehenge, and other Druidical remains, written by the command of Charles II. who met him on the spot. Besides his intimacy with Hobbes, he was the friend aad associate of Harrington, the author of Oceana, with whom he was in the habit of frequenting a political club, where matters of state were freely discussed. This club is facetiously termed by A. Wood "the gang," nor does he mention the name of Aubrey once in his work, except as one of its members. His silence upon this point will appear the more disingenuous and ungrateful, when it is known that he was under very considerable obligations to Aubrey for the materials of his work; such is the honour and such the gratitude of coarse and scurrilous vulgarity. The lives, indeed, before us, were intended for his use, and are dedicated to him. They will be read with much satisfaction, and from the quaint and curious anecdotes which they contain, will frequently excite a smile on the countenance of a modern reader. With many of the personages the biographer was both acquainted and connected; the "*quorum pars magna fui*" appears to have been a leading feature in the author's mind. Among the most interesting lives may be considered those of Bishop Andrews, Lord Bacon, Sir C. Cavendish, Dr. Harvey, James Harrington, Gen. Monk, and particularly of Sir John Suckling. From the life of this elegant scholar, spirited poet, and most accomplished gentleman, we shall present the reader with the following extract.

"I have heard Mr. Bond say that Sir John's father was but a dull fellow, (her husband, Mr. Thomas Bond, knew him,) the witt came by the mother. Quære Dr. Busby, if he was not of Westminster schoole? he might be about his time. I have heard Sir William Davenant say, that he went to the University of Cambridge at eleaven yeares of age, where he studied three or four yeares, I think four. By eighteen he had well travelled France, and Italie, and part of Germany, and (I think also) of Spaine. He returned into England an extraordinary accomplished gentleman, grew famous at court for his ready sparkling wit, which was envied, and he was (Sir W. sayd) the bull that was baited. He was incomparably readie at repartying, and his witt most sparkling when most set upon and provoked. He was the greatest gallant of his time, and the greatest gamester, both for bowling and cards, so that no shopkeeper would trust him for six-pence. As to day, for instance, he might be winning, be worth 200l. the next day he might not be worth half so much, or perhaps be sometimes *minus nihilo*. Sir William, who was his intimate friend, and loved him entirely, would say, that Sir John, when he was at his lowest ebb in gaming, I meane, when most unfortunate, then would make himself most glorious in apparell, and sayd that it exalted his

his spirits, and that he had then best luck when he was most gallant, and his spirits at the highest. Sir William would say, that he did not much care for a Lord's converse, for they were in those days damnably proud and arrogant, and the French would say, that 'My Lord d'Angleterre lookt comme un mastif-dog:' but now the age is more refined, and much by the example of his gracious Majestie, who is the patterne of courtesie. ***** A.D. 163*, when the expedition was sent into Scotland, Sir John Suckling, at his own charge, raysed a troop of 100 very handsome young proper men, whom he clad in white doublets and scarlet breeches, and scarlet coats, hatts and . . . . . feathers, well horsed and armed. They say 'twas one of the finest sights in those days. But Sir John Morris made a lampoon upon it:

'The ladies opened the windows to see
'So fine and goodly a sight—a', &c. &c."

The reader will lament to hear the miserable end of this gallant, gay Lothario, who put an end to his existence in France, at the age of twenty eight years by poison.

From this extract a fair judgement may be formed of the style and manner of the whole, which, if it is little calculated to instruct and inform, cannot fail to interest and divert the curious and inquisitive reader. We know of no two volumes, which, in so short a compass, have brought together so large a mass of entertaining matter, and more forcibly recall the mind to those subjects which it had almost forgotten, and to those names and personages, which had long since lost that place in its remembrance, to which, from their various merits, they were so justly entitled.

ART. III. *View of the System of Education at present pursued in the Schools and Universities of Scotland; with an Appendix, containing Communications relative to the University of Cambridge, School of Westminster, the Perth Academy; together with a more detailed Account of the University of St. Andrew's. By the Rev. Mr. Russel, M. A. Episcopal Minister, Leith.* 8vo. 223 pp. Bell and Bradfute, &c. Edinburgh; Cradoc and Joy, London; Deighton, Cambridge; Bliss, Oxford; and Keene, Dublin. 1813.

THIS is a well written Tract on a subject which must be peculiarly interesting to every Scotchman. There is nothing on which the prosperity of any people can depend more than on the national system of education; and a view of that system is to be had only in the schools and universities that have been long established,

blished, and are, in a manner, interwoven with the civil and ecclesiastical constitution of the country. The *improved* modes that have been lately invented for the education of the *poor*, have not yet been long enough in practice to enable us to judge of their effects; nor is it from the attainments of the poor that any judgment can be formed of the literature or science of a nation. They are the clergy, the lawyers, the physicians, the country-gentlemen, the merchants—not shopkeepers, and the architects, &c. that mark the literary character of nations; and men of all these descriptions generally pass some time during early life in the great schools and universities, where they are supposed to imbibe the elements of that knowledge, which is afterwards to render them conspicuous in their several stations.

But they are not Scotchmen only, to whom, on these accounts, this Tract will be interesting. A kind of controversy has of late been carried on, with rancour not very becoming philosophers, concerning the comparative merits of the Scotch and English systems of education; and, if implicit credit were to be given to one of the most popular literary journals of the age, it would be taken for granted, that our system, as well in our schools as in our universities, is very inferior indeed to that of Scotland; and that even in this northern Attica, an education, approaching towards perfection, is to be had in Edinburgh alone! We feel ourselves therefore under considerable obligation to Mr. Russel, for having, in the compass of a small volume, furnished us with the means of judging for ourselves of the foundation on which these high claims rest, by exhibiting a clear and candid view of the course of liberal education, as at present carried on in the schools and colleges of his native country. For the performance of this task he appears to be well qualified. He is a native of Scotland; he gives us to understand that he was himself educated in Glasgow, though he seems to have afterwards attended a course of lectures in Edinburgh; and it will be seen, as well in the work itself, as in the following extract from the preface, that he has been at pains to divest himself, as much as possible, of local prejudices.

"It is perhaps unnecessary to mention, with the view of preventing unfair conclusions or uncharitable surmises, that no teacher in any of our public schools or universities has been privy to the author's intentions, nor in any way concerned in his undertaking; for he willingly sacrificed the many obvious advantages of consulting such of his friends as held appointments in these seats of learning, in order to preclude even the imputation of partiality. He has, in truth, no private end to serve, no prejudices to gratify; there is no one whom he wishes particularly to please, and none whom he is not unwilling to offend."

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The view which he exhibits of Scottish education does not take in the professional education of clergymen, lawyers, or physicians, but is confined to the liberal education of gentlemen, and to those studies which are preparatory to such as are professional. In thus limiting the plan of his work he acted prudently; for it would not have been possible for him to give such a view of *theological* education in Scotland, as would not have excited against him the most rancorous hostility; and to the sciences of law and physic he is probably a stranger: at least he cannot be supposed to be so conversant with these sciences, as to be qualified to sit in judgment on the modes in which they are taught.

The work is in the form of letters to a friend, of which the first is *Introductory*. 2. *On the Grammar Schools, and Philological Classes in the Colleges of Edinburgh and Glasgow.* 3. *On extending the Course of Grammar-School Education—the English Schools—Westminster and Eton—the private Classes at Glasgow.* 4. *On the Usefulness of Classical Learning; its Universality in Scotland.—Hints respecting the Establishment of Academies.* 5. *On the various Methods of teaching Philosophy.—The Lecture-System of Scotland contrasted with the Practice of the English Universities.* 6. *On the Logic, Ethic, and Physic Classes of the Scottish Colleges, particularly of Edinburgh and Glasgow.—On Examinations and Essay-Writing, and the Advantages of early Composition.* 7. *On the System of Education pursued at Aberdeen.—Remarks on the Systems of the other Universities.* 8. *On Public Annual Examinations.—Academical Police.—Expence of Education in Scotland.—Conclusion.* The Appendix consists of four numbers:—1. *On the University of Cambridge.* 2. *On Westminster School.* 3. *On the University of St. Andrew's.* 4. *On the Perth Academy.*

As this is a complete view of the contents of these letters, we have little more to do than make such extracts from the letters themselves, as may enable our readers to form an opinion of the amusement and information to be received from a perusal of the volume. The introductory letter contains little more than an apology for the author's undertaking, which in fact requires no apology; but were the case otherwise, the apology which is here offered ought to satisfy all that are concerned in conducting the system of education, which is carried on in the schools and colleges of Scotland. From it we shall therefore make large extracts.

"Comparison has, indeed, at all times been disliked by people of the same profession and pursuits; and the odiousness for which it is proverbial, will not probably be diminished in a case where interest is intimately connected with reputation, and where pride will

will readily engage itself to defend whatever may be attacked, and to justify whatever may be thought inexpedient. Of these laws of human temper, I am quite aware; and an extreme degree of unwillingness to provoke their operation in a matter, which should be examined with the utmost good humour, has, I hope, prevented me from using strong or offensive language, and checked the most distant approach to *personality* in all that I have written on this interesting subject. To soften, on the other hand, the opposition of those whose opinions do not coincide with mine, I beg it may be constantly kept in remembrance, that it is *institutions*, not *men*; *systems of education*, and not *teachers*, which alone have employed my attention in this survey. In addition to this distinction, which is easily understood, it ought also to be remembered, that the present incumbents are by no means responsible for the methods of teaching and plans of study which are pursued in the seminaries in which they preside; as they act, generally speaking, upon precedents of long standing, and conduct the detail of their duty as their predecessors had conducted it for generations before them. It is this view of my undertaking which has emboldened me to examine and report with freedom; which puts it in my power to praise without directing an encomium, and to blame without pointing a censure, to any individual now alive; and which also leads me to expect, from every one who shall take an interest in this discussion, that candour and urbanity which are indispensable to its success." P. 5.

"It has been said to me, that a survey of this kind would be better received at the hand of a professional teacher, as such a person would be naturally thought to possess more accurate knowledge of what is actually done in our public schools, and to be better qualified, of course, to suggest improvements, or supply deficiencies, in their curriculum of study. This remark is plausible, but it is nothing more. Professors and teachers are not necessarily better acquainted than other people with any system or plan of education besides their own; and as the world would not so readily grant to them the merit of being free from interested views and party feelings, a report from any such character would not be, upon the whole, so useful, as one from a person who could not be suspected of having private ends to serve, or local prejudices to gratify. Were a professor, in any of our colleges, for example, to publish an account of the plan upon which he and his colleagues conduct the business of their classes, and to compare it with those of the other three universities, he would be instantly overwhelmed with a load of abuse, and his work ascribed to the most dishonourable motives. Such a survey, I am therefore convinced, will proceed under better auspices from the pen of one who has nothing to hope or fear from his attempt: who is more likely, on this account, to be considered a fair reporter, and to obtain a more patient hearing. At any rate, it is of less consequence who does it, than that it be actually done; for as it seems to me to involve an enquiry of no

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less importance, than how the reputation of this country for classical learning may be *recovered*, and our general education improved, it cannot be too soon ushered into public discussion." P. 19.

It is here acknowledged that the reputation of Scotland for classical learning is not so great as it was formerly; and we willingly admit that few nations can produce classical scholars of equal eminence with the celebrated Buchanan, with Arthur Johnstone, or with the grammarian Ruddiman. It is true that Johnstone and Ruddiman have furnished no proof, known to us, of their superiority in Greek learning; but we cannot suppose, even for a moment, that men so far surpassing their contemporaries in their knowledge of the language and literature of ancient Rome, were not skilled in the more interesting language and literature of ancient Greece. By mentioning these three scholars, we are far from meaning to insinuate, that the Scotch have no other classical scholars to produce. They have many classical scholars to produce, some of them reflecting honour on their schools and colleges at present; but no really learned and candid Scotchman will deny, that the number of men *eminent* for classical learning, which his country has for some generations produced, has been comparatively small; and at this no Englishman can be surprised, when he reads the following account of the grammar-schools, and philological classes in the colleges, of Edinburgh and Glasgow.

"In Edinburgh, the course (at school) extends to five years, and in Glasgow it is *limited* to four; but in the former city, a considerable number of the pupils continue at school the sixth year also, thus passing two years under the rector, to whose class they advance, in the ordinary routine of attendance, at the commencement of the fifth. This extension of the school system, which is a pleasing proof that the good sense of parents begins to prevail over the wretched custom, still too general, of sending half-educated children to college, enables the rector to communicate to his pupils a very considerable knowledge of the Latin language, and a tolerable acquaintance with the elements of Greek. The sixth year of the course, which is the most important of the whole to the pupil, as well as the most agreeable to the teacher, is spent in reading the higher Roman classics, in studying the laws and constitution of verse, in translating English into Latin prose, and in writing poetical exercises. One hour a day is set apart for Greek and ancient geography, a portion of time, I cannot help regretting, unquestionably too small for the study of that noble language." P. 23.

We feel this regret in common with our author; but let us proceed to his account of the grammar-school of Glasgow.

"At

"At Glasgow the grammar school course is limited to *four* years; at the end of which, the pupils, who are then about the age of twelve or thirteen, and consequently possessed of very slender attainments, are sent to college, where they continue the study of Latin, and *begin* that of Greek, no regular provision having yet been made to have even the elements of this language taught at school. To say that the attainments of boys at the age of twelve or thirteen are scanty and imperfect, will carry no reproach against a teacher among those who are aware of the great labour and difficulty which attend the acquisition of Roman literature; but that there will follow no impeachment of the wisdom and competency of those who act as the patrons and directors of such institutions, is more than can be positively asserted."

In a note at the bottom of the page, he says, that since writing the above, he had been informed, that the gentleman who held the senior class *last year* introduced the Greek grammar. Are we to infer from this, that there is no *master* or *rector* of the grammar-school of Glasgow? If so, little good indeed can be expected from a course of four years in a school, where every teacher (we suppose there are four) is so far independent of all the other teachers, that he may introduce into his class whatever novelties he may think fit. The introduction of the Greek grammar was indeed an improvement, which we hope will be adopted by all the other teachers; but unless the course be greatly protracted, it is an improvement which will avail but little; for, as the author justly observes, Greek as well as Latin must be taught at school, or neither of these languages will be successfully studied, or generally understood anywhere.

In support of this opinion, he states a series of facts, of which he was himself a witness, that prove with the force of demonstration, that boys can never be taught the Greek and Latin languages so successfully in such classes as those of philology, in the colleges of Glasgow and Edinburgh, as in a grammar-school. Of the professors of Humanity and Greek in the university of Glasgow, he writes in terms of very high respect, as every classical scholar will do, who has heard of the names of Richardson and Young; but, as he adds,

"It is out of the power of the most ardent and zealous teacher upon earth, to obtain success in instructing boys of thirteen or fourteen years of age, as a professor is compelled to instruct, limited and hampered in every possible way; and nothing can be more groundless and unjust than the complaints of partiality and neglect which are sometimes thrown out, both by students who can contrive to be at once idle and ambitious, and by parents who are disappointed in their sons. The fault is entirely and altogether in the system, which, as a method of *teaching boys*, is radically and incurably

incurably bad. Not only indeed is it a bad substitute for a grammar-school, but it proceeds upon a principle, quite inconsistent with the ordinary conceptions of mankind relative to the management of youth, relaxing the bonds of discipline in proportion as they became more necessary, and withdrawing the ordinary motives to diligence in proportion as they became indispensable." P. 34.

The inference which our author draws from all this, is the necessity of lengthening the course at school; and he points out our great schools, particularly Eton, as models, which the patrons of the Scottish schools should imitate. That this would not lessen the utility of the professorships of Greek and Latin in the universities, nor diminish the emoluments of the professors, he is at pains to prove, and has, in our opinion, proved completely. These professors would then indeed have a part to act more consonant with the dignity of their stations, than that of listening to boys reading Phædrus and Cæsar, or reciting the alphabet, the nouns, and the verbs of the Greek grammar. They would all read with their pupils, as, in the private classes, they read at present in the college of Glasgow, the higher classics in both languages, and lecture on the philosophy of language, the theory of universal grammar, the progress of refinement and intelligence among the nations of antiquity; on their legislation, governments, and customs; their manners in peace, and their practices in war; and, in short, on every thing, says our author, that is suggested by the literature of those renowned states, which spoke the Greek and Roman tongues. But we pass on to his comparison of the different methods of teaching philosophy, in which he contrasts the lecture-system of Scotland with the practice of our universities, or rather of our colleges.

So much has, of late, been written on the comparative merits of the Oxford and Edinburgh modes of teaching science, that our readers must be perfectly aware, that the word *lecture* has, in the Scotch colleges, a very different meaning from that which it has in our's. It there means a written discourse pronounced by the teacher, and generally lasting for an hour without interruption of any kind, to which the pupils listen, as a Christian congregation listens to the sermon preached by the minister of the parish, and with much about the same advantage to themselves. To this mode of teaching, Mr. Russel suspects himself of partiality; and requests his readers to receive his remarks with due allowance, and even with suspicious caution. This warning does him honour, though candour requires of us to say, that he has acquitted himself so as to render it superfluous.

"It should be premised," he says, "that the question which relates to the comparative utility of the two systems, depends very much,

much, in the *first* place, upon the subject to which the attention of the student is directed; and *secondly*, upon his previous acquirements, and the general object which is kept in view in the process of education. If the object of instruction be classical or mathematical learning, there can be no question that the English method is to be preferred to our's; because a teacher can examine ten or twelve pupils more minutely and frequently than he could examine two hundred; and because without daily and minute examination in these branches of study, it is impossible to secure success. If, again, it be the intention of the teacher to communicate a precise and accurate knowledge of the principles and doctrines of any particular system or work, (the dialectics or ethics of Aristotle, for example) there cannot be the smallest doubt that the English plan must again be pronounced superior; because it is very clear that the most effectual way to gain this object is to put these treatises into the hand of the student; to read them over with him; to converse with him on the leading points of doctrine and illustration: to make him draw out an abstract of the arguments which they contain; and to subject him occasionally to a public examination, with a view to render him emulous, and to afford him a standard of his proficiency in the attainments of others. So far then, that is, as far as the languages, mathematics, and the study of particular books are considered, no one will hesitate to admit that the college tutor is a much more useful teacher than the public professor, and that the pupil-room is more likely to secure the improvement of twelve or fifteen students, than the class-room of that of ten times the number.

"But if, on the other hand, the object of education rises above classical learning, and the doctrines of any one writer, whether in pneumatology or ethics, and extends to the doctrine of pneumatology and ethics at large, and as they have been treated of by the more celebrated authors of every age and nation, the English method of reading and abridging will no longer suit the views of the student, as it would require a much larger portion of his time, than is allowed for academical residence to peruse and digest the numerous works which it would be necessary to consult. The business must now be carried on by lectures, properly so called, and these, to be useful, must contain, not the private opinions of the professor himself, not a new theory or complete system of philosophy, but the outlines of a course on the subject to which they relate; a sketch of the more important or remarkable theories which have been maintained, whether in ancient or in modern times, with copious references to the sources whence he himself had drawn his materials, and to the most approved authors, whose works should be consulted by the students. These remarks apply with greater force in proportion as the department of education, which we bring under our review, is higher and more difficult; and when we ascend to political economy, jurisprudence, the principles of government, and all the other abstruse enquiries which, in Scotland, are classed under

under the head of moral science, the text-book and the tutor will be of comparatively little value." P. 90, &c.

This is perfectly candid, and in a great measure just; yet something might be said, we think, in favour of the text-book and the tutor, even in these higher departments of scientific study. Mr. Russel forgets that much longer time is allowed for academical residence in our universities, than in those of Scotland; and that, were the case otherwise, an equal portion of time would be requisite to peruse and digest the numerous works referred to in such lectures as he describes, or to peruse and digest the works that would occur in those conversations, of which he speaks, between the college-tutor and his pupils, on the leading points of doctrine in the book under their immediate consideration. In this work of perusing and digesting, it is likewise obvious that the mere listener to the lecture has to struggle with difficulties, from which the pupil of the college-tutor is, or ought to be, in a great measure freed by the text-book. If the text-book be comprehensive, and well arranged, it signifies very little, whether all its author's opinions be well or ill founded. It will, of course, make *mention* at least of every important doctrine in the science of which it professes to treat; and it will introduce those doctrines in their proper order. This being the case, it must be the business of the tutor to point out to his pupils where it is defective, or supposed to be erroneous; and to mention to them the works, and parts of the works, of most merit, in which they will find the defects supplied, and the errors corrected. He will then direct them to compare those opinions and the arguments by which they are supported, with each other; to make use of their own judgment in deciding among them; and to state to him, at some subsequent meeting, either in writing or in conversation, what their own opinions are, and on what foundation those opinions rest. We speak from experience.

The present writer was instructed in what Mr. Russel calls *pneumatology* by a tutor, who probably never pronounced a formal lecture on the subject in his life, and who was therefore considered by many (very improperly indeed) as no profound thinker. Locke's *Essay on the Human Understanding*, together with his *Conduct of the Understanding*, &c. were our text-books; we did not read near the whole of the *Essay* in the pupil-room; what we read was commented on by the Tutor, who encouraged the pupils to dispute with him on the different questions discussed; two essays, written by some of the pupils after these conversations were read, and commented on every week; so that the important questions were twice discussed; and before we quitted the subject there was not one of the pupils, capable of

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such speculations, who was not as well acquainted with the theories of Berkeley, and Malbranche, and Hume, and Reid, and even with the *Novum Organum* of Bacon, as with the doctrines of Locke. This mode of teaching by reading and conversation produced the happiest effects. The Tutor being a man of great dignity, the familiarity which he admitted, never tended in the smallest degree to breed contempt or excite petulance in the pupils. They all (i. e. all of a reflecting disposition) became enthusiasts in these speculations, each ambitious of maintaining a metaphysical argument against their preceptor; and perhaps it would not be easy to produce so many young men, who from listening in a Class-room to the lectures of an eloquent professor, went out into the world such accurate and profound metaphysicians, as the pupils of that Tutor who conversed on the topics of his text-book. The gentleman is still alive, though very old (for this happened forty years ago;) and if our journal be read by him, we think he must recognize his own practice in the instruction of youth, and hope that he will accept this account of that practice as a tribute of gratitude from an old pupil, who if he have any turn for abstract thinking, owes it in a great measure to those conversations in the pupil-room. Great part of the advantages of this mode of teaching may indeed be combined with the Scotch mode of lecturing, and appears to be actually combined with it in the college of Glasgow.

"In that university the logic class is taught two hours a day, except on Saturday when it meets only once. Five hours in the week are set apart for lecturing, and six for examination and the reading of exercises. Indeed, such is the regular and unremitting attention which is paid to the examination of the students, both orally and in writing, that the logic class at Glasgow has long been celebrated as affording an excellent model for all institutions, where a great number of very young men are to be taught by means of public lectures; and it appears to us to realise the union of the best parts of the English and Scottish methods of teaching philosophy, as far as the very different constitutions of our colleges will permit. The probations of the professors are delivered at an early hour of the morning, and the students meet again in the forenoon to be examined by him on the subject of them; to hear their essays read and criticized, and to have prescribed to them fresh topics, upon which to be employed in the evening." P. 115.

The same is the mode of instructing the youth in the sciences of ethics and physics. The professors read lectures in the morning; examine the students on the subjects of those lectures at a different hour every day; and in the class of ethics which embraces the philosophy of the human mind, essays are prescribed once a week and must be written by every individual. These

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are certainly meritorious exertions on the part of the professors, and go far to reconcile us to the plan of public lectures, as that plan is regulated in the university of Glasgow; but what shall we say of the mode of conducting education in the far famed university of Edinburgh?

"It is painful, (says Mr. Russel,) to run a parallel between two such schools as those of Glasgow and Edinburgh, which must be viewed as rival competitors for public patronage and reputation; but in a matter of such paramount importance as national education, every feeling of delicacy must be suppressed. Nothing, then, can be more glaringly obvious, than that the method of teaching moral philosophy * at Edinburgh is most futile and absurd. A lecture is pronounced upon a very difficult subject, in the hearing of a hundred and fifty or two hundred boys or very young men; concerning which they are not once asked a question, not once called upon to arrange their ideas, or to give one proof that they have paid the least attention. No elementary class in any other university of Great Britain is taught in this manner. At St. Andrews, where the moral class meets but one hour a day, as at Edinburgh, there are examinations and exercises. At Glasgow it meets two hours a day, and one is set apart for exercitations. At Aberdeen it meets three hours a day, and the heads of every lecture are dictated to the students, who commit them to writing. Some sort of means, in short, is used every where but at Edinburgh, to ascertain whether the young men know what is going forward, whether they are diligent and do any thing at home, what difficulties they encounter, and what assistance they may require. In our metropolis, however, the professor has done his duty, according to the statutes or practice of the university, when he has ascended his desk, and pronounced a discourse of a proper length, without having satisfied himself that the half of his pupils were present, and without having used any of the ordinary means of teaching. A professor of Edinburgh college in this respect, appears in his class-room like the itinerant who gives his twenty lectures for a guinea; is happy to see a full meeting; but if the purchasers of his tickets do not attend—why, it is their own fault. Is this the discipline of a school for boys? Has the nineteenth century, so gloriously distinguished for (by) recent improvement, still to blush for this mockery of education? Has the university of Edinburgh so justly celebrated for professional eminence, and for men who still adorn the records of science, still to answer for such pernicious absurdity?" P. 120.

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* It appears that the natural philosophy or physic class at Edinburgh is conducted in the very same way. "A lecture, (says our author,) is delivered five times a week, which the students are left to improve as they see fit, having neither examinations to attend, nor exercises to perform."

Surely the members of a university, in which education is conducted on this plan, ought to be the last men on earth to vilify the course of study, or the discipline of the university of Oxford? Our author has been at some pains to vindicate the character of that university from the groundless calumnies of his countrymen; and he has, in his appendix, published views of the course of education pursued in Cambridge and St. Andrews. With these views he was favoured by friends, and has exhibited them in the garb in which they were presented to him; but this article has already swelled to great bulk, and it is our wish to excite, not to gratify curiosity. We cannot however pass over, without some notice, what he says of the university of Aberdeen; because the course of study pursued there differs in its arrangement from that of all the other universities of Scotland.

In all these universities the study of *logic* succeeds immediately to that of the Greek and Latin languages; but in King's, and Marischal colleges of Aberdeen, *history* both *natural* and *civil*, together with the elements of *geography* and *chronology* on which civil history depends, immediately succeed the study of these languages; and at the same time the students attend the professor of mathematics, because the knowledge of the mathematical sciences is an absolutely necessary key to the philosophy of bodies. Two years or sessions are occupied with these studies; and as material objects are the most familiar to young minds, and experiments, and reasonings from them are most level to their capacities, the students, in the third year of their course, are instructed in the several branches of natural and experimental philosophy.

"In the last year of the philosophic course are taught, 1. Pneumatology, or the natural philosophy of spirits, including the doctrine of the nature, faculties, and states of the human mind, and natural theology. 2. Moral philosophy, containing ethics, jurisprudence and politics, the study of these being accompanied with the perusal of some of the best ancient moralists. 3. Logic, or the laws and rules of inventing, proving, retaining, and communicating knowledge; along with 4. Metaphysics."

Mr. Russel prefers this arrangement of the course to that of the other three universities in which the study of mind precedes that of body; and in this preference we are strongly inclined to agree with him, for the various reasons which he has assigned for his opinion. Our limits will not admit of our stating those reasons at length; but, as he observes,

"They rest upon this fundamental position, that the philosophy of body is more suitable than the philosophy of mind to engage the attention and cultivate the faculties of youthful students; and that it

it is necessary to lay up a stock of knowledge, before entering upon the study of the various kinds of evidence which induce belief, or the rules of reasoning considered as an art. In other words, it is requisite before you begin to reason, to have something to reason about; and before you set yourself to review and estimate the different species of evidence, and the various kinds of testimony, to have it in your power to recollect instances in which you formed your judgment, upon actual examination of proof, and to compare examples of conclusions founded upon different principles of probation; Logic being precisely the same to philosophy, that works on criticism are to poetry." P. 141.

From these extracts the reader will perceive that this is a well-written and interesting volume, which will communicate much curious information on subjects that are little understood on this side of the Tweed. We have no desire to draw any comparison between the merits of the Scotch system of liberal education and our own; but among the Scotch universities which are here made to pass under review, we have no hesitation, from the evidence before us, to give our decided preference to the philological and philosophical course of the university of Glasgow; and were the annual session or term in the university of Aberdeen extended from five to six or seven months, we should, on account of the arrangement of the course, prefer it even to Glasgow. Through the whole work the author does ample justice to the talents and attainments of the teachers in all the universities of Scotland; though he censures with severity the mode in which philosophy is taught in the university of Edinburgh, a mode which seems indeed to have been planned, not for the improvement of the students, but solely for a display of the literary and scientific accomplishments of the several professors.

ART. IV. *Memoirs of Sir Joshua Reynolds, Knt. L.L.D. F.S.A. &c. late President of the Royal Academy. Comprising original Anecdotes of many distinguished Persons, his Contemporaries; and a brief Analysis of his Discourses. To which are added, Varieties on Art. By James Northcote, Esq. R.A.* 4to. 588 pp. 2l. 2s. Colburn, London; Goldie, Edinburgh; Cumming, Dublin. 1813.

IT is not in any country, till literature and the arts attain a considerable degree of refinement, that original biography can become a distinct species of composition. At a very early

period of society we notice those records of national transactions, which have the name of general history, and which indeed (after the fabulous ages) are simply the narratives of civil dissentions, or of foreign wars; where the leaders of armies, it is true, stand forth to observation, but are seen only in the field, and they who may hurl or quench the brands of sedition, are momentarily brought into action, and disappear. But when a more polished civilization hath taken place, when the arts of peace are cultivated with ardour, and the intercourse of private life is supported by luxury; it is then that conversation derives its highest relish from sentiment, and that the pleasures of the senses are heightened by literary elegance. And he, who hath most contributed to such gratification, is exalted to a rank with the statesman or the hero. The conduct and manners of so distinguished an individual, must, in consequence, attract the attention of reflecting minds: and, to form a correct estimate of his character, as viewed under all the aspects it will bear, to penetrate the recesses of domestic life, and thence to bring forward into notice those little incidents and those trivial moralities (which if selected with nice discrimination, must produce their due effect) are the end and aim of biography.

Before, however, this biographical talent can be justly appreciated, or those minuter touches can be sufficiently interesting to the public mind, the influence of the sister arts must be more diffusively felt, and the facilities of intellectual cultivation become much more general, than were ever observable in Greece or in Rome, at its most elevated point of literary perfection. The Lives of Cornelius Nepos are mere sketches. And the elegant Tacitus has given us, in his Agricola, too much of the soldier, and too little of the private man: closely connected as he was with his hero, and enabled to exhibit him in the closet more readily than in the camp. The interviews of Suetonius with the emperors, are too short to be satisfactory. Yet Plutarch had caught, even in Bœotian air, more than a glimpse of the biographical genius: his "Lives" are voluminous, and many of them extensive. The most celebrated philosophers, legislators, and soldiers of antiquity, had engaged his contemplations: and he travelled into several countries, and frequented various companies, with the view of collecting materials for his histories. But he presents us more frequently with a chronicle of the times, than with a portrait of his hero; and involves us in a philosophical disquisition, when he ought to have introduced us into the retirement of a family. His anecdotes are not enough characteristic of his personages; and his scenes in familiar life, are illustrated rather by apothegms than by incidents. In truth, the most pleasant passages of his works, are those traditionary sayings or sentences, which he had the good fortune to collect in conversation.

tion. If we advert to Diogenes Laertius, who (nearly a century after Plutarch) presumed to approach the thresholds of the Philosophers, but seldom entered their dwellings with effect; we shall have looked into almost all the volumes of the Greek and Roman biography.

And of these volumes, how very small a portion was original, the result of actual observation? Who, if we except Tacitus, had even an opportunity of describing his hero, as his relation or his friend; of representing him, in all the varieties of attitude and action? Who, if we except Tacitus, could have even done justice to contemporary merit, by a full and perfect delineation? But the taste and temper of the age in which the historian lived, would not admit of biographical portraiture.

It was reserved for the refinement of more modern times, to produce, what we have termed, original biography. And of this, there are two descriptions; the lives of eminent persons, written by their acquaintance or friends; and the lives of such characters, written by themselves.

For the first, the most worthy of notice, in this country, are Mason's Gray, Boswell's Johnson, Teignmouth's Sir William Jones, Hayley's Lives of Milton and Cowper, and Forbes's Beattie *. Of the second description, Hume's Life of himself, stands the foremost; and Cumberland's is, unquestionably, a fascinating work. But, for a more agreeable specimen of self-biography, we must look to another country, and to the illustrious age of the Medicis. That Benvenuto Cellini † was one of the brightest ornaments of the Florentine school, and that he wrote a memoir of himself, will probably be recollected. But that this memoir, translated from the Tuscan by Nugent, was inscribed to Sir JOSHUA REYNOLDS, is not so generally known ‡. Perhaps we shall have to lament, that Sir Joshua Reynolds was

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* It is obvious, that Mallet's Life of Bacon, (which resembles the Life of Agricola) and Middleton's Cicero, are not to be included in what we have called original biography. Nor in our numerous biographical collections, (from Wood's Athenæ, to the Biographia Britannica) is there much of what the authors either "saw or felt." Yet, in Johnson's Lives of the Poets, the Life of Savage is a fine specimen of originality.

† Thuanus was also his own biographer.

‡ "To Sir Joshua Reynolds, President of the Royal Academy, this Life of Benvenuto Cellini, a Florentine Artist, distinguished as much by the Variety of his Adventures, and Singularity of his Character, as by his admirable Skill in the Arts which he professed, is dedicated, by his most obedient Servant,

THOMAS NUGENT."

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not also his own biographer. With this intimation, we at once proceed to the work before us.

As it is the production of a friend of Sir Joshua, it comes, of course, under the first description of original biography. And it doubtless contains a great variety of anecdotes. But these anecdotes are so inartificially strung together, or rather have so little connection, that the performance assimilates much more to a bundle of bon-mots, or witticisms, or "felicities in *ana*," than to the character of a regular composition. With a few of these, our readers may be amused: the anecdotes are so perfectly independent on each other, that they will look quite as well here as elsewhere; they are in no danger of drooping from transplantation.

"To give some idea," says Mr. Northcote, "of the state of the Arts, when Sir Joshua visited the Capital, (14th Oct. 1741.) it must be observed, that Hudson was then the greatest painter in England; and the qualification that enabled him to hold this decided pre-eminence was the ability of producing a likeness with that kind of address, which, by the vulgar, is considered as flattering to the person. But, after having painted the head, Hudson's genius failed him; and he was obliged to apply to one Vanhaaken to put it on the shoulders, and to finish the drapery; of both which he was himself totally incapable. Unluckily Vanhaaken died, and, for a time, Hudson was driven almost to despair, and feared he must have quitted his lucrative employment: he was, however, fortunate enough to meet with another drapery-painter, named Roth, who, though not so expert as the former, was yet sufficiently qualified to carry on the manufactory.

"Such were the barren sources of instruction, at the time when Reynolds first came to London, to be inspired by the genius of Hudson! It should be remarked, however, of Hudson, that though not a good painter himself, yet out of his school were produced several very excellent ones, viz. Reynolds, Mortimer, and Wright of Derby, who at that time formed a matchless triumvirate. Yet it appears that Hudson's instructions were evidently not of the first rate, nor his advice to his young pupil very judicious; when we find, that, probably from pure ignorance, instead of directing him to study from the antique models, he recommended to him the *careful copying of Guercino's drawings*, thus trifling his time away; this instance serves to shew the deplorable state of the Arts in this country: however, the youthful and tractable pupil executed his task with such skill, that many of those early productions are now preserved in the cabinets of the curious in this kingdom; most of which are actually considered as originals by that master. He could not escape, indeed, without the ordinary fate of excellence, that of *exciting jealousy even in the breast of his master;* who, as it is related, having seen an head, painted whilst he was yet a pupil, from an elderly female servant in the family, in which he discovered

a taste superior to that of the painters of the day, foretold the future success of his pupil; but not without feeling and afterwards displaying in his behaviour to his young rival, some strong symptoms of that ungenerous passion *." P. 12.

We are sorry to remark, that we have detected in our artist "some strong symptoms" of jealousy or envy. But, before we specify them, we shall proceed with our anecdotes. The following, as relating to Mr. Pope, is worth insertion. It reminds us of the respect paid to Virgil, on his appearance at the Roman theatre.

"When young Reynolds first came to London, he was sent by his master to make a purchase for him at a sale of pictures, and *it being a* collection of some consequence, the auction-room was uncommonly crowded. Reynolds was at the upper end of the room, near the auctioneer, when he perceived a considerable bustle at the farther part of the room, near the door; which he could not account for, and at first thought somebody had fainted, as the crowd and heat were so great. *However*, he soon heard the name of "Mr. Pope, Mr. Pope," whispered from every mouth, for it was Mr. Pope himself who then entered the room. Immediately every person drew back to make a free passage for the distinguished

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* Malone's account of Sir Joshua's "first visit to the Capital," does not exactly agree with Northcote's: nor does our biographer give himself the trouble, to point out, or to reconcile the difference. "His propensity," says Malone, "for his fascinating art, growing daily more manifest, his father thought fit to gratify his inclination: and, when he was not much more than seventeen years of age, on Oct. 18th. (St. Luke's day) 1740, he was placed as a pupil under Mr. Hudson, who, though but an ordinary painter, was the most distinguished artist of that time. After spending a few years in London, which he employed *in acquiring the rudiments of his art*, on some disagreement with his master about a very slight matter, he (in 1743) removed to Devonshire; where, *as he told me*, he passed about three years, in company from whom little improvement could be got. When he recollected this period of his life, he always spoke of it, as so much time thrown away, as far as related to a knowledge of the world, and of mankind. After some little dissipation, he sat down seriously to the study and practice of his art. And he always considered the disagreement which induced him to leave Mr. Hudson, as a very fortunate circumstance; since by this means, he was led to deviate from the tameness and insipidity of his master, and to form a manner of his own." Malone's Sir Joshua Reynolds, Vol. I. p. vi. vii.

Mr. Northcote insinuates a doubt of the truth of this representation: "*If it be true*," says he, "that Sir J. really lamented his loss of time," &c. p. 15.

poet,

poet, and all those on each side held out their hands for him to touch as he passed; Reynolds, although not in the front row, put out his hand also, under the arm of the person who stood before him, and Pope took hold of his hand, as he likewise *did to all* as he passed. This was the only time that Reynolds ever saw that *great moralist*.—Pity that Pope had not known the future importance of the hand he then received in his own!" P. 13.

At P. 57, &c. Mr. Northcote speaks of the so much celebrated picture of Garrick, between Tragedy and Comedy.—The Proteus playfulness of Garrick is here well illustrated.

"David Garrick sat many times to Sir Joshua Reynolds for different portraits. At one of those sittings he gave a very lively account of his having sat once for his portrait to an indifferent painter, whom he wantonly teazed; for when the artist had worked on the face till he had drawn it very correctly, as he saw it at the time, Garrick caught an opportunity, whilst the painter was not looking at him, totally to change his countenance and expression, when the poor painter patiently worked on to alter the picture, and make it like what he saw; and when Garrick perceived that it was thus altered, he seized another opportunity, and changed his countenance to a third character, which, when the poor tantalized artist perceived, he, in a great rage, threw down his pallet and pencils on the floor, saying, he believed he was painting from the devil, and would do no more to the picture." P. 58.

The following anecdote of Pope's "Fan," is a very trifling one. But it was Pope's Fan; and therefore we do not object to it.

"Most persons remember the lines by Pope, which begin thus:

> "Come gentle air, th' Æolian shepherd said,
> While Procris panted in the secret shade."

"These verses, it is well known, Pope sent to Miss Martha Blount; accompanied with a fan, on which he had painted the story of Cephalus and Procris, from a design of his own invention, with the motto 'Aura Veni.'

"After the death of Miss Blount, this fan, with other effects, was sold by public auction, and Sir Joshua Reynolds sent a person to bid for it, as far as thirty guineas; but the man who was entrusted with the commission, mistook the mark in the catalogue, and thought it could mean no more than thirty shillings, as that sum seemed a very sufficient price for a fan. As it sold, however, for about two pounds, he lost the purchase; but, luckily, it was bought by a dealer in toys, and Sir Joshua got it by giving him a reasonable profit on his bargain. The fan was afterwards stolen from him." P. 124.

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The decision of the contest between Zeuxis and Parrhasius, is too well known to be here repeated: but Reynolds's Macaw would have given the palm, perhaps, to Mr. Northcote.

"In the early part of the time that I passed with Sir Joshua as his scholar, I had, for the sake of practice, painted the portrait of one of the female servants; but my performance had no other merit than that of being a strong likeness.

"Sir Joshua had a large Macaw, which he often introduced into his pictures, as may be seen from several prints. This bird was a great favourite, and was always kept in the dining-parlour, where he became a nuisance to this same house-maid, whose department it was to clean the room after him; of course, they were not upon very good terms with each other.

"The portrait, when finished, was brought into the parlour, one day after dinner, to be shown to the family, that they might judge of the progress I had made. It was placed against a chair, while the Macaw was in a distant part of the room, so that he did not immediately perceive the picture as he walked about on the floor; but when he turned round, and saw the features of his enemy, he quickly spread his wings, and in great fury ran to it, and stretched himself up to bite at the face. Finding, however, that it did not move, he then bit at the hand, but perceiving it remain inanimate, he proceeded to examine the picture behind, and then, as if he had satified his curiosity, left it, and walked again to a distant part of the room; but whenever he turned about, and again saw the picture, he would, with the same action of rage, repeatedly attack it.

"The experiment was afterwards repeated, on various occasions, in the presence of Edmund Burke, Dr. Johnson, Dr. Goldsmith, and most of Sir Joshua's friends, and never failed of success; and what made it still more remarkable was, that when the bird was tried by any other portrait, he took no notice of it whatever." P. 156.

It was with much concern, that we read the next anecdote. "If it be true," there was too much ground, we fear, for the imputation of envy and mean jealousy to poor Goldsmith.

"There is a remarkably fine allegorical picture, painted by Sir Joshua, representing the portrait of Dr. James Beattie. The Doctor is in his university dress as Doctor of Laws, with his volume on the Immutability of Truth, under his arm. The Angel of Truth is going before him and beating down the Vices, Envy, Falsehood, &c. which are represented by a groupe of figures falling at his approach, and the principal head in this group is made an exact likeness of Voltaire. When Dr. Goldsmith called on Sir Joshua and saw this picture, he was very indignant at it, and remonstrated with him, saying, It very ill becomes a man of your eminence and character, Sir Joshua, to condescend to be a mean flatterer, or to wish

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to degrade so high a genius as Voltaire *before so mean a writer as Dr. Beattie;* for Dr. Beattie and his book together, will in the space of ten years, not be known ever to have been in existence, but your allegorical picture, and the fame of Voltaire, will live for ever to your disgrace as a flatterer." P. 188.

We were affected by what follows. In the style and manner, there is an amiable simplicity.

"On the 12th of May, 1776, *I took my leave* of Sir Joshua Reynolds, to *take my chance* in the world, and we parted with great cordiality; he said I was perfectly in the right in my intentions, and that he had been fully satisfied with my conduct whilst I had been with him; also, that he had no idea I should have staid with him so long: but now, added Sir Joshua, to succeed in the art, you are to remember that something more is to be done than that which *did* formerly; Kneller, Lely, and Hudson, will not *do* now." I was rather surprized to hear him join the former two names with that of Hudson, who was so evidently their inferior as to be out of all comparison.

"It was impossible to quit such a residence as Sir Joshua's without reluctance, a house in which I had spent so many happy hours, and, although perfectly satisfied in my own mind that what I did in this respect was right, and that it was high time for me to be acting for myself on the stage of life, yet to leave that place, which was the constant resort of all the eminent in every valuable quality, without an inward regret, was not in my power. It is a melancholy reflection even at this moment, when one considers the ravages a few short years have made in that unparalleled society which shone at his table, now all gone." P. 234.

Yet the impression left on our minds by these little narratives, is far from favourable to the author. Though certainly collected on the spot—and therefore claiming the merit of originality, they are told in so spiritless a manner, that they look as if they had lost their vividness by having come to us at second hand. The whole complexion, indeed, of the work is colourless. It seems to be this writer's opinion, in reference to Sir Joshua, that enthusiasm, though "frequently found to accompany a secondary rank of genius is never conjoined with the first." In conformity to this notion, we believe he has written the memoir. In describing Sir Joshua's feelings, on his introduction to the Vatican, it were natural to expect a high degree of animation. At the first sight of Raffaelle's works, Sir Joshua experienced little or no pleasure. But it should seem from Northcote, that disappointed as he was, he readily acquiesced in his disappointment. His mind was not in that perturbed state, which we might have anticipated in an artist, whose imagination had been, for so many years, delighted by the ideal views of Raffaelle. Such was very naturally anticipated

anticipated by Mr. Mason, at the conclusion of the first book of that highly finished poem, "The English Garden."

——— "Ye youths, whose sympathetic souls
Would taste those genuine charms, which faintly smile
In my descriptive song, O visit oft
The finished scenes, that boast the forming hand
Of these creative Genii! Feel ye there,
What REYNOLDS felt, when first the Vatican
Unbarr'd her gates, and to his raptur'd eye
Gave all the godlike energy that flow'd
From Michael's pencil; feel what Garrick felt
When first he breath'd the soul of Shakspeare's page."

This is a beautiful passage. Yet Mr. Northcote has the confidence to say, that it is an "excellent instance of the mock-heroic, though intended as very serious, and very exquisite. Surely (he exclaims) the genius of affectation is never so busy, nor triumphs half so much, as when he attends at the elbow of his favourite poets, and makes them so speak."—"The affectation in these lines (he adds) appear still more gross, when we recur to the grand simplicity of the character of him to whom they allude, or compare them with those which were last recited." P. 170. The lines to which we are referred, are some very indifferent verses by Miss F. Reynolds. We here suspect some private pique: and an invidious reflexion on Mason at p. 305, tends to corroborate our suspicion. "If the world owe any thing to Mr. Mason for Fresnoy's Art of Painting, they are partly indebted for it to Sir Joshua." It is, doubtless, an elegant translation. Mr. Malone has printed it, entire, among Sir Joshua's works. The character of Mr. Mason, as a poet, is surely too well established, to be shaken, for a moment, by hypercritical spleen or prejudice.

That Mr. Northcote should speak slightingly of Malone, we less wonder, as Malone may be considered as a rival biographer. We learn from his own "*honest confession*" (as he calls it) that he could not endure Sir Joshua's praises of Malone's Shakspeare. He "*felt* a degree *of irritation* at hearing eulogies so unmerited*."

In Northcote's opinion, Malone's Account of Sir Joshua is but "*a sketch.*" Yet *we* think Malone a most powerful rival to the new memorialist. For if we expunge all the superfluities in the book before us—all that is here borrowed from Malone and others, we shall reduce the original biography of Northcote with-

* See Preface, pp. I. III. and Memoirs, pp. 5, 6, 7, 8, 14, 38, 182, 183.

in a very small compass. The narrative of Sir Joshua's life is interrupted in almost every page by impertinent digressions and quotations. Analysis of Sir Joshua's Discourses which Malone has given as entire, are here obtruded upon us, and a great part of Malone's biographical notes printed in a small type, are here exalted into the text; all contributing to swell the dimensions of the volume *.

With respect to the style and language of Mr. Northcote, our readers must have long since perceived, that they have no pretensions to the merit of "freedom," or of elegance.

The preface is very ill written.—"Not reading it over, till finding it accidentally," p. 49, a sample of inelegance frequently occurring.—At p. 50, *he* ridicules, &c. Qu. *Who* ridicules?—"He was *made an end of*, by a violent death," p. 118.—"Feeling *sore*," 201.—"It sometimes happened, that *jars* would arise." P. 267.

In short, we are by no means satisfied with this performance.

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* We consider either as superfluous or as ill-placed, the account of Baker, pp. 4, 5.—of his father, pp. 17, 18.—and of the Voyage, pp. 19, 20, 21, 22, 23, 24.—all about Astley, pp. 25, 26.—Roubiliac, p. 30.—Sir W. Chambers, pp. 31, 32.—Liotard, pp. 31, 35.—Roubiliac, p. 43, 44.—The papers in Idler, pp. 50, 51, 52, all about Johnson's Preface, pp. 54, 55, 56.—Mr. Mudge, 63, 64, 65.—East Indies, p. 67, 68.—Exhibtion, pp. 74, 75, 76, 77, 78, 79.—Johnson's Shakspeare, pp. 80, 81, 83, 84, 85, 86, 87, 88.—Mr. Parry, p. 94, 95.—Analysis of Discourse, p. 103, 104, 105.—Dr. Franklin's Ode, 107, 108.—Hall's Song, 110.—Baretti's well known story, 115.—about Goldsmith, 119.—Analysis of Discourse, 120, 121, 122, 123.—Epitaphs, 126, 127.—Bernard's Verses, 130, 131, 132.—Analysis of Disc. 133, 134, 135, 136, 137.—From Malone and Boswell, 139, 140.—Anecdotes, 142, 143, 144, 145, 146, 147.—Analysis, 157, 158, 159, 160, 161, 162, 163, 164.—Dr. Willis's Poem, p. 167.—Miss Reynolds's Verses, p. 168, 169.—Analysis, 170, 171, 172, 173.—Lines from Dante, 176, 177, 178.—All about Beattie, 189, 190, 191, 192, 193, 194, 195, 202.—About Goldsmith, 204, 205, 206, 207, 208, 213, 214.—Analysis, 214, 215, 216.—Analysis, 246, 247, 248, 249.—Analysis, 261, 262.—Analysis, 266.—From Malone, 270.—Warton's Poem, 271, 272, 273.—[Erratum in this beautiful Poem which we all possess, *wretched* for WREATHED.]—Analysis, 274, 275, 276, 277.—About Opie, 285, 286, 287.—Analysis, 291, 292.—Mr. Moser, 293, 294.—Goldsmith, 300.—Verses, 311.—Testimonies, &c. 315, 316, 317.—Analysis, 318.—Verses, 329.—Analysis, 334, 335, 336, 337.—Verses, 354, 355, 356, 357.—Analysis, 360, 361.—Account of Funeral, as in Malone, pp. 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384.—Verses, 385, 386, 387.

And

And we have spoken of our author with less reserve, as he hath himself used so very little ceremony in speaking of others. The best part of the Memoir is, evidently where Mr. Northcote writes as an artist. And, to leave as favourable an impression of the work on the reader's mind as we possibly can, we shall here insert the * professional character of Sir Joshua.

"To the grandeur, the truth, and simplicity of Titian, and to the daring strength of Rembrandt, he has united the chasteness and delicacy of Vandyke. Delighted with the picturesque beauties of Rubens, he was the first that attempted a bright and gay back ground to portraits; and defying the dull and ignorant rules of his master, at a very early period of life, emancipated his art from the shackles with which it had been encumbered in the school of Hudson. There is, however, every reason to believe, that he very rarely copied an entire picture of any master, though he certainly did imitate the excellent parts of many; and his versatility in this respect was equalled only by the susceptibility of his feelings, the quickness of his comprehension, and the ardor which prompted his efforts. His pictures in general possess a degree of merit superior to mere portraits; they assume the rank of history. His portraits of men are distinguished by a certain air of dignity, and those of women and children by a grace, a beauty, and simplicity, which have seldom been equalled, and never surpassed. No painter ever gave so completely, as himself, that momentary fascinating expression, that irresistible charm, which accompanies and denotes "the Cynthia of the minute." In his attempts to give character where it did not exist, he has sometimes lost likeness; but the deficiencies of the portrait were often compensated by the beauty of the picture. The attitudes of his figures are generally full of grace, ease, and propriety: he could throw them into the boldest variations, and he often ventures on postures, which inferior painters could not execute; or which, if attempted, would inevitably destroy their credit. His chief aim, however, was colour and effect; and these he always varied as the subject required. Whatever deficiencies there may be in the design of this great master, no one at any period better understood the principles of colouring; nor can it be doubted that he carried this branch of his art to a very high degree of perfection. His lights display the knowledge he possessed, and with shade he conceals his defects. Whether we consider the power, the brilliancy, or the form of his lights, the

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* We should have been glad to possess a *complete* life of Sir Joshua Reynolds. A life self-written, and commented upon afterwards by an impartial acquaintance, would be the most perfect piece of biography—uniting the two descriptions.

We could state, on unquestionable authority, some facts in the *private* life of Sir Joshua, and enumerate several incidents, without which (and much more) his picture must remain unfinished.

transparency

transparency of his shadows, with the just quantities of each, and the harmony, richness, and full effect of the whole, it is evident that he has not only far transcended every modern master, but that his excellencies in these captivating parts of painting, vie with the works of the great models he has emulated. The opinion he has given of Raffaelle, may, with equal justice, be applied to himself; "that his materials were generally borrowed, but the noble structure was his own." No one ever appropriated the ideas of others to his own purpose with more skill than Sir Joshua. He possessed the alchemy of painting, by converting whatever he touched into gold. Like the bee that extracts sweets from the most noxious flowers, so his active observation could see every thing pregnant with a means of improvement, from the wooden print on a common ballad, to the highest graces of Parmegiano. Perhaps there is no painter that ever went before him, from whom he has not derived some advantage, and appropriated certain excellencies with judicious selection and consummate taste. Yet after all that can be alleged against him as a borrower of forms from other masters, it must be allowed that he engrafted on them beauties peculiarly his own. The severest critics indeed must admit, that his manner is truly original, bold, and free. Freedom is certainly one of his principal characteristics; and to this he seems often to have sacrificed every other consideration. He has, however, two manners; his early pictures are without those violent freedoms of execution and dashes of the pencil, being more minute and more fearful, but the colouring is clear, natural, and good. In his latter and bolder works, the colour, though excellent, is sometimes more artificial than chaste.

"As an historical painter, he cannot be placed in the same rank which he holds in the line of portraiture. The compositions of his portraits are unquestionably excellent, whilst his historical pictures are, in this respect, often very defective. They frequently consist of borrowed parts, which are not always suited to each other. Though many times inaccurate, and deficient in the style of drawing, they must, however, be allowed to possess great breadth, taste, and feeling, and many of them fine expression. His light poetical pieces much excelled those of a narrative or historical character." P. 387.

To this Volume is prefixed an engraving of Sir Joshua, from a drawing by Jackson. But to his works is prefixed an engraving from a painting by himself.

We cannot but repeat our regret, that, as he painted his own portrait, he had not written his own life.

ART.

ART. V. *Patronage. By Maria Edgeworth.* In four volumes. 1l. 8s. Johnson and Co. 1814.

SOCIETY is under no trifling obligations to the ingenuity of those persons who from time to time contribute by their exertions to the removal of that *mauvaise honte*, which is the national characteristic at a first introduction, or to the relief of that insufferable langour, which is the inseparable attendant on a protracted tête-a-tête, where the private stock of the parties is thoroughly exhausted, and the public resources of the company are on the eve of a bankruptcy. Lord Byron has done much within these last three months to furnish the fashionable world with materials for discussion, and, if report says true, will probably continue his subscription to the stock of general conversation: but notwithstanding his Lordship's exertions, many a long and tedious interval still remains to be supplied; for, according to the highest computation, we cannot reckon the Bride of Abydos and the Corsair together at more than a quarter of an hour, the cancelled pages and their consequences at ten minutes, and the character of the author, and all his former works, at five minutes more,—there will still remain a space of perhaps two hours at a dinner party to be supplied. When the exhaustion of Lord Byron has displayed itself in that most fatal of all symptoms on the face of one's neighbour, a suppressed yawn,—then it is, that at the name of "Patronage" the energies of the soul are revived, the features are rouzed into attention, and a fresh tide of discussion again floats the stranded vessel. We can hardly recollect a novel which has attracted the attention of the public in so strong a degree, and we cannot entertain a doubt, but that in the more remote parts of our island its circulation will be proportionately extended. Upon the appearance of so successful a candidate for general applause, it becomes the duty of those who claim any influence over the public mind to ascertain the grounds upon which its reputation is founded, and strictly to examine the probable consequences of its favourable reception on the taste or the morals of the age. Where the return made to the public for its admiration and applause is the inculcation of false ideas, either with respect to the principles of morality, the laws of taste, or the delineation of character, it is the office of criticism to expose the errors, and to detect the fallacy of such representations, and to counteract the mischievous tendency which may result from their universal reception.

The influence of a novel upon the generality of its readers has been much undervalued; it was once considered as a relaxation only for the minds of the studious, and a momentary resource for empty

empty volatility, or thoughtless indolence. But in the very relaxation of the mind from severer pursuits, it frequently happens that its avenues are guarded with less caution, and a facility of approach is allowed to various impressions and ideas, which in its more tenacious and active moments would not be permitted. To the dissipated and to the idle a novel is of itself a study; and though its tenure in the memory is but of small duration, some impression on the *tabula rasa* of such a mind will still remain, and the ideas which it affords will often be preserved, long after the pages of one trifling story have been forgotten in the follies of another. So much has this power been acknowledged of late, that it is now the fashion to interweave history, morality, and religion into the text of a novel, and to render what was intended only as a refuge for the indolent, a vehicle of instruction and a means of improvement. All these circumstances call for a strict examination of the principles of those works which have so powerful, though imperceptible, an influence on the public mind, lest popularity should be mistaken for truth, and what was written for the purpose of amusement or instruction should become the fruitful source of false notions and erroneous ideas.

To the morality of Miss Edgeworth we can raise no objection. The most innocent and spotless mind would rise from the perusal of these volumes as pure as when it commenced its research. But if from the pages before us we should form our estimate of men and manners, we should find ourselves betrayed into very false conceptions of what passes beyond the sphere of our own immediate knowledge, and into very dangerous misapprehensions on subjects of no mean nor trivial importance. The truth of her colouring, and the fidelity of her portraiture in many of her scenes, render us the more easy victims of deception in others, where reality is lost in fiction, and nature is disguised by the grossest caricature.

The scene is laid throughout in the highest life, and seldom descends even to the inferior appendages of the fashionable world. The story is simple, and is intended rather to introduce and to support the characters, than to excite attention in the mind of the reader from its own peculiar interest. A vessel is driven on the coast of Hampshire, having on board a diplomatist from a foreign court. In his anxiety to escape from the wreck, he loses a packet of letters entrusted to his care. These letters are found by Commissioner Falconer, who decyphers their contents, and discovers that they contain some important documents respecting an intrigue in the cabinet of this country against the interests of Lord Oldborough, its Prime Minister. The Commissioner makes Lord O. acquainted with its contents; and as a reward for this important service, both he and his whole family are taken under his

his Lordship's patronage and protection. His eldest son is appointed Secretary to the Minister, and afterwards Envoy to a foreign court; his second son is made a Dean, and his third a Colonel in the army. In the course of the history, the first enters into a cabal against his patron, and the third is tried by a court martial for gross incompetency and neglect of duty. Mrs. Falconer is induced to forge the Minister's hand and seal in promises of places and employments, to support her expences in fashionable life; after the detection of which Lord Oldborough resigns; the Commissioner is ruined, and his daughters having failed in all their matrimonial schemes, are returned on his hands. As a contrast to these, the family of the Percys are introduced. The father, though ejected, by the villainy of an attorney, from his paternal estate, refuses to enlist himself under the banners of Lord Oldborough, who is his private friend. His three sons, the one in the army, the second in the law, and the other in medicine, rise by merit alone to the highest eminence in their several professions: his two daughters are both married to men of rank and fortune; and the story concludes with the recovery of his paternal estate, through the exertions of his son. Lord Oldborough retires, like the Count Duke in Gil Blas, to solitude and seclusion; and without much reason why or wherefore, suddenly finds himself blessed with one of the inferior characters of the tale, as a son by a former marriage.

One of the most prominent personages in the history is Lord Oldborough, the Prime Minister of the country. His character is founded upon that of our immortal Minister, Mr. Pitt. There is, however, in the copy a coldness and reserve which was never to be found in the great original. The opening scene is well imagined, and powerfully drawn.

"Lord Oldborough, after walking up and down the room with the Commissioner in silence for some minutes, retired with him into his study, rang, and gave orders that they should not be interrupted on any account till supper. The servant informed his Lordship that such and such persons, whom he had appointed, were waiting.—'I cannot see them till to-morrow,'—naming the hour.—The servant laid on the table before his Lordship a huge parcel of letters.—Lord O. with an air of repressed impatience, bid the man send his Secretary, Mr. Drakelow,—looked over the letters, wrote with a pencil, and with great dispatch, at the back of each—met Mr. Drakelow as he entered the room—put the unfolded letters altogether into his hands—'The answers, on the back—to be made out in form—ready for signature at six to-morrow.'

"'Yes, my Lord—May I ask . . . . .'

"'Ask nothing, Sir, if you please—I am busy—you have your directions.'—Mr. Drakelow bowed submissive, and made his exit

with great celerity. 'Now to our business, my dear Sir,' said his Lordship, seating himself at the table with Mr. Falconer, who immediately produced M. de Tourville's papers.—It is not necessary, at this period of our story, to state precisely their contents; it is sufficient to say that they opened to Lord Oldborough a scene of diplomatic treachery abroad, and of ungrateful duplicity at home. From some of the intercepted letters he discovered that some of his colleagues, who appeared to be acting along with him with the utmost cordiality, were secretly combined against him, and were carrying on an underplot to deprive him at once of popularity, favour, place, and power.—The strength, firmness – hardness of mind which Lord Oldborough exhibited at the moment of this discovery, perfectly amazed Mr. Falconer. His Lordship gave no sign of astonishment, uttered no indignant exclamation, nor betrayed any symptoms of alarm; but he listened with motionless attention, when Mr. Falconer from time to time interrupted his reading, and put himself to great expence of face and lungs to express his abhorrence of 'such inconceivable treachery.' Lord Oldborough maintained an absolute silence, and waiting till the Commissioner had exhausted himself in invective—would point with his pencil to the line in the paper where he had left off, and calmly say ..... 'Have the goodness to go on.—Let us proceed, Sir, if you please.' The Commissioner went on till he came to the most important and interesting point, and there glancing his eye on his intended patron's profile, which was towards him,—he suddenly stopped.—Lord Oldborough raising his head from the hand on which it leaned, turned his full front face on Mr. Falconer. 'Let me hear the whole, if you please, Sir.—To form a judgement upon any business it is necessary to have the whole before us.—You need not fear to shock my feelings, Sir.—I wish always to see men and things as they are.' Mr. Falconer still hesitating, and turning over the leaves.—'As my friend in this business, Mr. Falconer,' continued his Lordship, 'you will comprehend that the essential point is to put me as soon as possible in possession of the facts.—Then I can decide and act.—If it will not fatigue you too much, I wish to go through these papers before I sleep.'

"'Fatigue! Oh, my Lord, I am not in the least ..... cannot be fatigued.—But the fact is I cannot go on—for the next pages I have not yet deciphered—the cipher changes here.' Lord Oldborough looked much disappointed, and provoked, but after a few minutes pause, calmly said,—'What time will it take, Sir, to decipher the remainder?' The Commissioner protested he did not know,—could not form an idea,—he and his son had spent many hours of intense labour on the first papers, before he could make out the cipher,—now this was a new cipher probably more difficult, and whether he could make it out at all, or in what time, he was unable to say. Lord O. replied, 'Let us understand one another at once, Commissioner Falconer, if you please;—My maxim is, and the maxim of every man in public life is, or ought to be,

be,—serve me, and I will serve you,—I have no pretensions to Mr. Falconer's friendship on any other grounds, I am sensible; nor on any other grounds can he have a claim to whatever power of patronage I possess. But I neither serve, nor will be served by halves.—My first object, is to make myself master, as soon as possible, of the contents of the papers in your hands; my next, to secure your inviolable secrecy on the whole transaction.'

"The Commissioner was going to make vows of secrecy and protestations of zeal, but Lord O. cut all that short, with—'Of course, of course,'—pronounced in the dryest accent;—and went on, with —'Now, Sir, you know my object; will you do me the honour to state yours?—You will excuse my abruptness; time, in some circumstances, is every thing.—Do me and yourself the justice to say at once, what return I can make for the service you have done, or may do, me and the government.'

"'My only hesitation in speaking, my Lord, was—'

"'Have no hesitation in speaking, I beseech you, Sir.—'

"I *beseech*, in tone, was in effect, 'I *command* you, Sir;'—And Mr. Falconer, under the influence of an imperious and superior mind, came at once to that point, which he had not intended to come to for a month, or to approach, till after infinite caution and circumlocution.

"'My object is, to push my son, Cunningham, in the diplomatic line, my Lord,—and I wish to make him one of your secretaries.'

"The Commissioner stopped short, astonished that the truth, and the whole truth, had absolutely passed his lips, and in such plain words!—but they could not be recalled,—he gasped for breath,—and began an apologetical sentence, about 'poor Mr. Drakelow, whom he should be sorry to injure, or displace.—'

"'Never mind that now, time enough to think of Drakelow,' said Lord Oldborough, walking up and down the room,—then stopping short,—'I must see your son, Sir.'

"'I will bring him here to-morrow, if your Lordship pleases.'"

We have given this scene at full length, as we consider that it displays considerable ability, and is the most successful attempt of our authoress in pourtraying the features of a high diplomatic character. In many other parts of the tale, she has fallen very far short of her mark, and instead of a faithful portrait of nature, has presented us with the eccentricity of an overdrawn caricature. Fielding, in one of his prefatory chapters, has observed, that he was admitted behind the scenes of this great theatre of nature, and that no man ought to write any thing besides dictionaries and spelling-books, who has not this privilege. Our authoress has certainly enjoyed at times this enviable liberty, but it is only when the "School for Scandal," or the "Irishman in London," has been acted, that this license has been allowed her. Whenever the mazes of female intrigue are to be traced, we know of no one who more happily combines the power of following them in

all their intricacies, with the art of displaying their perplexities in the most luminous point of view. She is both the Dædalus who constructed the labyrinth, and the Ariadne who with her clue unravels its windings. Where the Irish character is to be delineated, her countrymen themselves will bear the strongest testimony to the fidelity and the strength of the portrait. But where Diplomacy is brought upon the stage, she has evidently been but a spectatress of the drama; she has not been admitted behind the curtain, to converse with these heroes of the tragi-comedy of life, and to view them unmasked in all their native colours. By her natural sagacity she has penetrated some few degrees beyond the view of a common eye; she has conceived with much acuteness the probable construction of the mighty machine of state, and she has displayed her representation of this fancied model, with her usual adroitness. The whole is varnished over with certain diplomatic phrases, and common-place state tricks, which give it the appearance of a picture drawn from nature. But when we proceed to examine it by the mirror of truth, we shall find that one half is the fiction of her own prolific mind, and the other half collected from the scraps of diplomatic anecdote, which have been supplied by some ape of his superiors, in the shape of a clerk in a public office. We know not whence Miss Edgeworth received her information on this part of her subject, but we are persuaded that it could not have been derived from a higher source than one of the gentlemen above mentioned.

Whoever, therefore, shall form his notions of diplomatic intrigue from the pages before us, will have formed a very erroneous estimate of public life: and he who shall imagine that this novel has enlarged his conceptions and extended his views on the important subjects of government and state policy, will have impressed his mind with ideas of a very false and dangerous tendency. His knowledge will have rather been contracted than expanded by this partial admission into the secrets of office, in the same proportion as that person's ideas of the magnificence of a palace will be narrowed, who, from a comprehensive view of its external grandeur, shall be admitted within the door, to be confined in the servants' hall, or the inferior apartments. That some such intrigues as Miss Edgeworth has described must exist in the complicated machine of government, we may readily allow; but that all government is a mass of such corrupt and disgraceful cabal, we must as strenuously deny. In a free country, there must necessarily exist a more free and exalted principle of state policy; to suppose the contrary is a libel upon public virtue; but in perfect conformity with this notion, there may exist, among those who choose to forfeit their liberty by prostituting themselves as the tools of corruption, a state of slavish dependence

ence and low cabal. We freely acknowledge the existence of this, as of any other moral evil, but we will as boldly assert, in contradiction to the conclusions which would generally be drawn by the readers of Miss Edgeworth's tale, that there is no situation in the extended range of public life, which necessarily precludes the enjoyment of that honourable independence, which is the birthright of an Englishman. A very ordinary acquaintance with the manners and persons of those engaged in political pursuits, will present a number of characters, from the cabinet minister to the lowest clerk, uninfluenced by the sordid motives of petty intrigue, and unimpeached no less in public than in private estimation and honour: who, although they may have owed their promotion, in the first instance, to that *patronage* which in these pages is held up to reprobation and contempt, have neither disgraced their patrons nor themselves. Lest, however, we should be considered as opposing assertion only to assertion, let us examine the other portraits of professional character. Very few of our readers can observe without a smile the palpable absurdities in which our authoress is involved, when she attempts to describe the process of legal investigation, or the practice of the courts. We fear also that she will be convicted of having passed the bounds of all probability in her views of the medical profession. We believe that no one of common sense would call in two physicians to a tumour on a child's nose; nor can we esteem the anatomical knowledge of our authoress at a very high rate, when she informs us that this tumour arose from a piece of green silk, so slightly lodged in the nostril as to be displaced by a pinch of cephalic snuff. Yet upon this incident is founded the reputation of her young physician, who, of course, is to rise by merit, and not by *patronage*. Now if such errors are to be discovered in her portraitures of two professions, which are not so far removed from the sphere of general society, but that the generality of readers can detect and expose them, can we reasonably believe that her views of a profession still farther beyond the comprehension of those engaged in common life are less caricatured, her conceptions less erroneous, or her notions less absurd? She may have collected with some accuracy the official cant of clerks and secretaries, but with the mighty mazes of politics, and the mysteries of government, she is thoroughly unacquainted.

To descend to a point of taste, can a greater absurdity be committed than the introduction of Lord Oldborough as the Prime Minister of this country, at a period which, according to various incidents of real existence mentioned in the tale, cannot be placed at more than five years since? Not to mention the palpable error of introducing a diplomatic character from a German Court, who mixes with the intrigues of the British Cabinet, at

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the very time when we were notoriously excluded from all intercourse with the continental powers. Besides, there is a certain degree of probability necessary to the existence of any fiction, even of a fairy tale; but here our authoress has tried her strength not only against a host of probabilities, but even against possibility itself. Our very senses inform us that Lord Oldborough neither was, nor could be, prime minister of this country four years ago; our memory, our gratitude, our affection, bear an invincible testimony to the existence of another and a greater pilot at the helm of state. The name of Perceval is not so soon effaced from the hearts of Englishmen; the remembrance of such a man is too warm within our breasts to admit of the cold substitution of a fictitious personage in that high office. The whole assemblage indeed of non-existent characters and names raise an incredulous disgust in the mind of every sensible reader. The Duke of Greenwich, the Marquis of Twickenham, Mr. Secretary Cope, as high officers of state, can create no ideas beyond those of ridicule and absurdity. Were the Battle of Vittoria dramatized, it would sufficiently shock our credulity to witness its representation in the presence of the Marquis of Wellington in the stage box, and to indulge ourselves in the comparison of the real and fictitious heroes of the field. But to see the command of the forces at Vittoria given to an Earl of Birmingham, or a Marquis of Turnham Green, before the face of the hero himself, would exceed the power of any ordinary patience to endure. Yet in this very situation stands the reader of these volumes; he must have forgotten his own existence, and that of the world around him, before he can give to the events there recorded the credit commonly due to a fairy tale, or a ghostly romance. We do most earnestly entreat Miss Edgeworth not to mispend those abilities, which she so eminently possesses, in inculcating false notions of government and state policy, nor to expose her ignorance, in dressing out a clerk or secretary in the cast-off cant and fictitious trappings of a prime minister. When Le Sage disclosed the secrets of a Cabinet, he wisely enveloped them in the dress of a foreign country; nor even under that protection did he venture to unfold those secret springs of action, with which it is impossible, even for the historian of a minister's private life, to be thoroughly acquainted. Gil Blas relates the events as they passed before him; he saw, what it is perfectly credible he should see; Miss Edgeworth, in the person of herself, not of her hero, penetrates into the very sources of intrigue; she sees what with common eyes she never could have seen; she knows what it is impossible she could ever have known.

But we have a still heavier charge to bring against our authoress, on a much more sacred and important subject. We enter

enter our serious protest against her misrepresentations of the highest characters of the church, of the means by which preferment is procured, and of the motives by which church patronage is regulated. That there is scarcely a religious sentiment throughout her four volumes, we are not surprized; we should indeed have been more gratified had some few turns in the conversations or incidents reminded us that the events recorded took place in a Christian country; though of religious novels we have, at best, but a very doubtful opinion. We cannot, however, suffer the most exalted stations in the church to be held up to open ridicule, without exposing the dangerous consequences of such a profanation to the cause of religion itself within these kingdoms. We are unable to divine what motive could have induced Miss Edgeworth to present to the reader such a picture as the following.

"At some high festival, Buckhurst Falconer was invited to dine with the Bishop. Now Bishop Clay was a rubicund, full blown, short-necked prelate, with the fear of an apoplexy continually before him, except when dinner was on the table—And at this time a dinner was on the table, rich with every dainty of the season that earth, air, and sea could provide. Grace being first said by the Chaplain, the Bishop sat down, '*richly to enjoy.*'—But it happened in the first onset, that a morsel too large for his Lordship's capacious swallow stuck in his throat.—The Bishop grew crimson—purple—black in the face.—The Chaplain started up, and untied his neckcloth.—The guests crowded round, one offering water, another advising bread, another calling for a raw egg, another thumping his Lordship on the back.—Buckhurst Falconer ran for the bellows, and applying the muzzle directly to the prelate's ear, produced such a convulsion as expelled the pellet from the throat with a prodigious explosion, and sent it to a mighty distance. The Bishop, recovering his breath and vital functions, sat up, restored to life, and dinner—he eat again, and drank to Mr. Buckhurst Falconer's good health, with thanks for this good service to the church, to which he prophesied the reverend young gentleman would, in good time, prove an honour. And that he might be in some measure the means of accomplishing his own prophecy, Bishop Clay did, before he slept, which was immediately after dinner, present Mr. Buckhurst Falconer with a living worth 400l. a year; a living which had not fallen into the Bishop's hands above half a day, and which, as there were six worthy clergymen in waiting for it, would necessarily have been disposed of the next morning."

Of the delicacy of such a scene, we can only say, that it would hardly have been tolerated by the gallery at the Olympic Pavillion. The incident is disgusting, the language gross, and the circumstance, as usual, physically impossible. But when in the fictitious personage of a prelate of our Church, it is intended to

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cast a slur upon the whole of that venerable body, it calls for more particular notice than the indelicacy of the scene would otherwise permit us to expend. We shall put one simple question to Miss Edgeworth, as the groundwork of our animadversions. Can she name any one prelate, not only of those now living, but of those who have sat on the bench since the accession of his present Majesty, who either in character, manners, or even in personal appearance, could fairly be considered as the prototype of her fictitious Bishop Clay? Not even if she were as old as Hecuba herself, could she remember a prelate in whose life or conduct such an anecdote could find any just foundation. We can conscientiously say, and the whole nation will bear testimony to the truth of our assertion, that at no time since the days of the primitive church, has the hierarchy been graced by a succession of men more innocent in their lives, more unimpeachable in their conduct, or more systematically temperate in their enjoyment of the pleasures of this life. Whatever failings may have existed among them, (for as men they too are liable to the faults of humanity,) they are not such as Miss Edgeworth has either the power, or the will to expose. If then not a single character is to be found among them, answering in the remotest degree to her representation of Bishop Clay, we must conclude that the whole is a deliberate fabrication; and the calumny becomes the more gross and inexcusable, as it is intended, not to satirize the intemperance of an individual, but to hold up to public obloquy and contempt a body of men, whose high and holy station might, in decency at least, be supposed to protect them against the virulence of such an unprovoked attack. But the lives and manners of our prelates need no defenders but their own innocence; they stand open to public view, and can speak most powerfully for themselves; nor while they are their own best protectors, have they any reason to fear the misrepresentations of ignorance, or the venom of malignity.

With the private lives of those whose works are before us, we have not the most distant concern; of Miss Edgeworth we have not the slightest knowledge, beyond her literary efforts; we know not of what religion she is, nor whether she is of any at all; we are not allowed to guess from what church she draws her ideas of prelatical luxury and magnificence: we should only advise her, as she regards her own reputation, not to libel our English church by engrafting upon its highest stations, vices, which, even if in some instances they have disgraced obscure individuals, have never in the most distant degree characterized the general body. With respect to satires upon the Clergy, we certainly consider them as highly prejudicial to the cause of religion itself; inasmuch as there are few minds of sufficient strength to

discriminate

discriminate between its administration and its ministers. Whatever failings are imputed to the latter, are, by the generality of mankind, associated with the former; and the interest of religion itself suffers by the vices attached to the character of its embassadors. If this consideration should operate upon the minds of the Clergy, so as to restrain them from those indulgencies which might offend the weaker brethren, and finally bring discredit on their sacred cause, it should also operate on those, who would expose the order to undeserved contempt; lest while they teach mankind to despise the ministers, they should incline them also to disregard the administration of religious worship. Whatever the faults of the Clergy may be, they should be touched with a delicate hand; the caustic applied should be that of the least acrimonious and irritating nature, not the *lapis infernalis* of malignant caricature. We can smile with good humour at the boisterous zeal of Thwackum, the timid remonstrances of Supple, or the eccentricities of Parson Adams: but these are etched by the hand of a master, and have furnished, in their day, hints not altogether useless to the body of the Clergy; many of whom have, we doubt not, from time to time corrected those little peculiarities in their conduct, which were so faithfully and so happily presented to their view by that great master of human nature, Fielding. But from the character of Bishop Clay neither amusement nor instruction can ever be derived; nor any other idea but that of disgust at its indelicacy, and indignation at its unnatural and unprovoked absurdity.

We turn with pleasure from these animadversions on the dangerous tendency of many conclusions which might result from this novel, to the more pleasing task of commendation and applause. In proportion to her failures in the representation of public intrigue, is her success in the portrait of private manœuvring. An admirable character is drawn of Mrs. Falconer, the Commissioner's lady, and is supported with much spirit throughout a *popularity* ball given by her husband to the friends of Lord Oldborough's interest in the country.

"Mrs. Falconer was fitted, both by art and nature, to adorn a ball-room, and conduct a ball. With that ease of manner which a perfect knowledge of the world and long practice alone can give, she floated round the circle, conscious that she was in her element. Her eye with one glance seemed to pervade the whole assembly; her ear divided itself among a multitude of voices; and her attention diffused itself over all with equal grace. Yet that attention, universal as it seemed, was nicely discriminating. Mistress of the art of pleasing, and perfectly acquainted with all the shades of politeness, she knew how to dispose them so as to conceal her boundaries, and even their gradation, from the most skilful observers. They

They might, indeed, have formed, from Mrs. Falconer's reception of each of her guests, an exact estimate of their rank, fashion, and consequence in the world; for by these standards she regulated her opinion and measured her regard. Every one present knew this to be her theory, and observed it to be her practice towards others; but each flattered themselves by turns, that they discovered in her manner a personal exception in their own favour. In the turn of her countenance, the tone of her voice, her smile, or her anxiety, in her distant respect, or her affectionate familiarity, some distinction was discerned peculiar to each individual.

"The Miss Falconers stationary at one end of the room seemed to have adopted manners diametrically opposite to those of their mother; attraction being the principle of the mother; repulsion of the daughters. Encircled amongst a party of young female friends, Miss Falconers, with high bred airs, confined to their own *coterie* their exclusive attention."

A very natural scene occurs in the course of the ball, in which the temper of the daughter and the address of the mother appear in a very prominent point of view.

"The Miss Falconers and their cotillon set were resting themselves, whilst this country dance was going on. Miss Georgiana was all the time endeavouring to engage Count Altenbergh in conversation. By all the modern arts of coquetry, so insipid to a man of the world, so contemptible to a man of sense, she tried to recall the attention of the Count. Politeness obliged him to seem to listen, and he endeavoured to keep up that sort of conversation which is suited to a ball room: but he relapsed continually into reverie, till at last provoked by his absence of mind, Miss Georgiana, unable to conceal her vexation, unjustly threw the blame upon her health. She complained of the "head-ach, of heat, of cold, of country dances! such barbarous things!—how could any one bear any thing but cotillons...Then the music!—The band was horrid—They played vastly too fast, shocking! There was no such thing as keeping time...Did not Count Altenbergh think so?"

"Count Altenbergh was at this moment beating time with his foot in exact cadence to Miss Caroline Percy's dancing—Miss Falconer saw this, but not till she had uttered her question—not till it had been observed by all her companions. Lady Frances Arlington half-smiled, and half a smile instantly appeared along a whole line of young ladies.—Miss Georgiana suddenly became sensible, that she was exposed to the ridicule and sarcastic pity of those, who but an hour before had flattered her in the grossest manner.—She had expected to produce a great effect at this ball, she saw another preferred. Her spirits sunk, and even her powers of affectation failed. The struggle between the fine lady and the woman ceased. Passion always conquers art at a *coup de main*. Whenever any strong emotion of the soul is excited, the natural character, temper, and manners, seldom fail to break through all

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that is fictitious. Those who had seen Miss Georgiana Falconer only through the veil of affectation, were absolutely astonished at the change which appeared when it was thrown aside. By the Count the metamorphosis was unnoticed, for he was intent on another object; but by many of the spectators it was beheld with open surprize, or secret contempt—She exhibited at this moment the picture of a disappointed coquet—The spasm of jealousy had seized her heart, and unable to conceal or endure the pain in this convulsion of mind, she forgot all grace and decorum. Her mother from afar saw the danger at this crisis and came to her relief—The danger in Mrs. Falconer's opinion was, that the young lady's want of temper should be seen by Count Altenbergh; she therefore carried him off to a distant part of the room to shew him as she said "a bassoon player, who was the exact image of Hogarth's enraged musician."

In her acquaintance with all the secret springs of the female heart, Miss Edgeworth appears quite at home. Her peculiar excellence is displayed in the nicest discrimination between the various shades of character, and the accuracy and spirit with which she imparts to each its own peculiar tint. There are very few of those who move in the higher circles of life, who will not find a faithful delineation of their own distinguishing features, in some one of the various characters which are introduced into the tale before us. There are very few who may not derive many useful hints to guard and direct their own conduct in the various scenes of society, through which they are destined to pass. They will rise from the perusal of these pages with a contempt of the low arts of fashionable manœuvring; they will be taught to suspect themselves of the first appearances of coquetry and affectation; and they will discern the charms of that generous simplicity, which while it adds dignity and grace to the manners, warms and animates the best feelings of the heart.

We shall conclude our extracts with a very faithful and therefore a very ludicrous description of "private theatricals" at Falconer Court.

"Lest we should never get to the play, we forbear to relate all the various frettings, jealousies, clashing vanities, and petty quarrels, which occurred between the actresses and their friends, during the getting up of this piece and its rehearsals. We need mention only, that the seeds of irreconcileable dislike were sown at this time between the Miss Falconers and their dear friends, the Lady Arlingtons. There was some difficulty made by Lady Anne about lending her diamond crescent for Zara's turban; Miss Georgiana could never forgive this. And Lady Frances on her part, was provoked, beyond measure by an order from the Duke her uncle, forbidding her to appear on the stage: she had some reason to suspect that this order came in consequence of a treacherous paragraph in a letter

a letter of Georgiana's to Lady Trant, which went round, through Lady Jane Granville, to the Duke, who, otherwise, as Lady Frances observed, "in the midst of his politics might never have heard a word of the matter." Mrs. Falconer had need of all her power over the muscles of her face, and all her address in these delicate and difficult circumstances. Her daughter Arabella too! was sullen, the young lady was subject to her brother John's fits of obstinacy. For some time she could not be brought to undertake the part of Selima, and no other was to be had, she did not see why she should condescend to play the confidante for Georgiana's Zara, why she was to be sacrificed to her sister; and Sir Robert Percy, her admirer, not even to be invited, because the other Percy's were to come.

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"The audience were now happily full of themselves, arranging their seats, and doing civilities to those of their friends who were worthy of notice.

"Lady Trant! won't your Ladyship sit in the front row?"

"I'm vastly well, I thank you."

"Lady Kew, I'm afraid you won't see over my head."

"Oh! I assure you...perfectly...perfectly..."

"Colonel Spandrill, I'll trouble you...my shawl..."

"Clay, lend me your opera glass. How did you leave all at Bath?"

"I'm so glad that General Petcalf's gout in his stomach did not carry him off, for young Petcalf could not have acted, you know, to night—Mrs. Harcourt is trying to catch your eye, Lady Kew."

"All those who were new to the Theatre at Falconer-court, or who were not intimate with the family, were in great anxiety to inform themselves on one important point, before the prologue should begin.—Stretching to those who were, or had the reputation of being good authorities, they asked in whispers, 'Do you know if there is to be any clapping of hands?—Can you tell me whether it is allowable to say any thing?'—It seems that at some private theatres loud demonstrations of applause were forbidden. It was thought more genteel to approve and admire in silence, thus to draw the line between professional actors and actresses, and gentlemen and lady performers. Upon trial, however, in some instances it was found, that the difference was sufficiently obvious, without marking it by any invidious distinction ****. The overture was finished, the prologue, which was written by Mr. Sebright, was received with merited applause. After a buz of requests and promises for copies, the curtain drew up, and the first appearance of Zara, in the delicate sentimental blue satin, was hailed with plaudits long and loud —plaudits which were reiterated at the end of her first speech ****. The play went on—Zara sustaining the interest of the scene. She was but feebly supported by the sulky Selima.—The faults common to unpractised actors occurred.—One of Osman's arms never moved, and the other sawed the air perpetually, as if in pure despite

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of Hamlet's prohibition. Then in crossing over, Osman was continually entangled in Zara's robe, or when standing still, she was forced to twitch her train thrice, before she could get it from beneath his leaden feet. When confident that he could repeat a speech fluently, he was apt to turn his back upon his mistress, or when he felt himself called upon to listen to his mistress, he would turn his back upon the audience.—But all these are defects permitted by the license of a private theatre, allowable by courtesy to gentlemen actors; and things went on as well as could be expected —Osman had not his part by heart, but Zara covered all deficiencies. And Osman did no worse than other Osmans had done before him."

We are sorry that our limits will not permit us to present our readers with the conclusion of this chapter, which shews the authoress to be thoroughly conversant in the uninteresting bustle, and ludicrous insipidity of a Private Theatre.

We cannot take leave of "Patronage," without expressing our just acknowledgments of the amusement it has generally afforded us, nor without contributing our share of applause to the vivacity, the humour, and the nature with which it abounds. If we shall be thought severe upon those parts, which we consider as calling for our animadversion, it is to be remembered, that it is not upon our ingenious and lively authoress that our censures rest so heavily, as upon that Father, who could give his paternal *imprimatur*, as the preface informs us, to such palpable and dangerous misrepresentations of public character and public principle.

ART. VI. *Remarks upon the systematical Classification of Manuscripts adopted by Griesbach in his Edition of the Greek Testament. By Richard Lawrence, LL.D. Rector of Mersham, and of Stone, in the County of Kent.* Oxford, Parker; London, Rivingtons. 1814.

THE notion of a literal identity between the present copies of the Scripture and the apostolical autographs is a vulgar error, which there are few who now entertain; none who may not be easily brought to acknowledge it to be unreasonable; for it cannot require any labour of proof to expose the erroneousness of the idea, which presupposes that every person who undertakes its written or typographical composition should be inspired. But setting aside the idea of its literal identity, the belief of its doctrinal integrity is necessary to the reasonable conviction of every one's faith. For, a proof of its partial corruption being once

once established in important matters, its character for general fidelity is necessarily involved. It is consequently natural that we should regard with jealousy every attempt which may affect the integrity, or undermine the authority of the received text, even where the undertaking is directed to the object of bringing it to a higher degree of correctness and purity.

Among the many able and learned persons who have directed their attention to this object, and we believe with the utmost purity of intention, as none have laboured with greater diligence than M. Griesbach, none have given greater cause of alarm in the liberties which have been taken with the sacred text. The deservedly high character which his elaborate work has attained, affords the justest cause of apprehension from its singular merit. The comprehensive brevity of its plan, and the scrupulous accuracy of its execution, have long and must ever command our respect. Such are concessions which we frankly make to M. Griesbach, while we withhold our applause from his critical emendations. However divided the opinions held on the purity of his text, the merit of his notes is not to be denied. As a general and correct index to the great body of Greek manuscripts, they are an invaluable treasure to the scholar, and necessary acquisition to the divine. Indeed, admitting his classification of manuscripts to be erroneous, as we are inclined to believe his text is corrupt, yet from the clear and comprehensive manner in which the various readings are disposed, by merely varying the principle of arrangement, they may be applied to any system of classification, whenever a better is devised.

In reviewing a tract which professes to undermine the credit of a writer, whose reputation for accurate laboriousness has been as hardly earned, as it has been generally allowed; great allowances must be made for that laudable zeal with which the undertaker may be animated in writing. To this source, which indeed reveals itself in the first chapter of Dr. Lawrence's tract, we, without any hesitation, impute some part of the insinuations which the second is intended to convey. Divested of that warmth, which was as pardonable as it was natural in a writer, occupied as Dr. Lawrence in defence of those rights, which no man can see intrenched upon without jealousy, we cannot but think that this chapter might have been omitted, without any disadvantage to the cause, which the learned author has espoused; for the able and candid critic whom it affects, by imputing the originality of his design to MM. Bengel and Semler, has openly avowed * all that this chapter would prove. The remaining

* Griesb. Præf. Nov. Test. p. 5. "Ego vero doctis nonnullis Bengelii observationibus admonitus eam viam quam Semlerus ingredi cœperat, quamque diuturno studio edoctus unice veram esse perspexeram," &c.

chapters, amounting to three, demand our more particular attention; of which chapter iii. is intended to point out the fallacy of M. Griesbach's classification; chap. iv. to propose a new method of classification; and chap. v. to point out M. Griesbach's inaccuracies in the execution of his plan; the whole is concluded with a detailed exemplification, added in an Appendix.

To the iiid and ivth chapters our attention is thus principally drawn. And in order to give our readers an id a of the separate objects of the writers before us, we shall state them in their own words: Dr. Lawrence has thus selected M. Griesbach's exemplification of his plan.

"To point out the principal ground of his classification it seems only necessary to give the following short extracts from his Symbolæ Criticæ. Comparing with the quotations of Origen the various readings of the manuscripts denoted by the letter L, he thus expresses himself: 'Quantus sit inter Originem et codicem L consensus, inde patet, quod conveniunt inter se 519^ies. saltem (481), differunt autem non nisi 261 aut potius 202 locis. Hoc numero demto ab illo, supersunt consonantiæ 317. Eandem igitur recensionem exhibere codicem hunc atque Originem, recte supra statuimus, *præsertim* cum *consentiant* non in solis minutiis, ed quod casu accidere potuisset, verum etiam in *lectionibus gravioribus* et *characteristicis;* sed *neque in his* tantum quod suspicionem interpolationis ex Origenis scriptis movere forte posset, verum *in literarum quoque apicibus et minutissimis discrepantiis.*' In proof also that the manuscript A belongs to the same class in the Epistles of St. Paul, he thus states the affinities of its various readings: 'E variantibus lectionibus e codice A decerptis 110 consonant Origenianis, 60 autem ab his differunt.' Upon the excess therefore of the agreements above the disagreements discoverable in various readings of a manuscript it is that his system is founded. Such then being the groundwork of his system," &c. P. 28, 29.

But in this conclusion of Dr. Lawrence we have little hesitation in believing M. Griesbach would not have concurred. For in this deduction he is supposed to form his calculation upon *a numerical* coincidence, whereas he expressly insists on *a characteristic* affinity in the various readings. And this he justly considers as not consisting merely in the more important readings, but in the more minute, for they also may be characteristic.

In fact, M. Griesbach's plan appears to have been literally this; he first calculated the *numerical* affinities, and finding them important from the excess of the agreements he thence investigated whether they were *characteristic*; and from finding them such, determined the class of the manuscript. And this statement of his mode

mode of proceeding seems to contain a sufficient answer to the objections raised against his classification by Dr. Lawrence, and to the mode of proof by which they are substantiated. For while the *characteristic* peculiarities are taken into the calculation which is made of the various readings of the manuscripts of any class, *the numerical* affinities which they may possess to the various readings of another class can never form a ground of their being placed in it. Such however is the substance of Dr. Lawrence's objections. After a calculation founded merely on the numerical affinities of the various readings of the Alexandrine manuscript to the readings of the Byzantine text, and to the quotations of Origen, he comes to the following conclusion:

"The conclusion therefore is unavoidable, and we seem compelled upon this calculation to class the manuscript under the Byzantine text, as we were upon the other calculation under the Alexandrine; so that a diametrically opposite result takes place." P. 33.

Upon this supposition of the imperfection of M. Griesbach's plan Dr. Lawrence founds his amendment; which, we beheld with considerable surprize, he rests, not on the characteristic affinities, but exclusively on the numerical.

"The object simply seems to be, to determine with which out of three texts a manuscript has the greatest conformity. And this I presume can only be effected, not by considering the character of its deviations from one particular text, but the separate sums of its agreements or disagreements with all three, each contrasted with the other. If we possessed three different and dissimilar editions of the same book, and a copy taken from one of them, but from which we knew not, and were desirous of ascertaining the fact, how should we proceed? Should we not compare it with them all separately, and in which soever we found its affinities more or its differences less, to that assign it; the reasoning is so obvious, that I am at a loss to conceive how any other could have been adopted." P. 54.

But surely if the affinities discovered in the first trial prove an identity, it must be unnecessary to proceed to a second, much more to a third; and it must be nugatory to undertake a calculation of numerical coincidences, when one characteristic similarity would put the matter out of dispute; assuming, what is supposed, that the editions are different, and the book really belongs to one. But in this view we admit the exemplification of Dr. Lawrence's rule to be in point, whereas it must be still objected, that the affinities of a book to the edition which it ranks under are essentially different from those between a manuscript and the class

class to which it belongs. A numerical calculation must establish an identity in the one case, but may not evince a relation in the latter.

In deciding between the respective merit of Dr. Lawrence and M. Griesbach's schemes, it is but justice to the latter to declare, that our opinion, of whatever value it may be considered, rests on his side. As the object is to determine *the class* of a manuscript, there seems to be little room to hesitate in declaring for that method which considers *the specific* rather than *the numerical* affinities of the different individuals which are to be referred to a separate class. In fact, one of the former, if of the kind we could logically describe, would weigh more gravely with us than any given number of the latter, provided the excess of the agreements above the disagreements, was such as to prevent an absolute identity. We remember to have seen it proved by Prof. Birch, from a single reading of Erasmus's Greek Testament, that he was acquainted with the celebrated Vatican manuscript; and he has on these grounds established a relation of affinity between that edition and manuscript, which the numerical disagreements of their various readings, that we know to be numerous, could never disprove.

These preliminaries being determined, the further objections to M. Griesbach seem nearly at an end. For all the examples of inaccuracy which Dr. Lawrence has collected with so much diligence, one short answer will suffice *. M. Griesbach did not conceive them characteristic, and therefore omitted them, not through inadvertence, but by design. However necessary to Dr. Lawrence's calculations, they were of no importance to his. There may hence arise a question as to his want of judgment in rejecting them; but none whatever of his want of accuracy in overlooking them: indeed of all persons engaged in the laborious and painful task of literal collation, against whom the charge of inaccuracy has been urged, the prospect of supporting it against M. Griesbach, seems to promise to the undertaker the most ineffectual and hopeless result.

But these observations are limited to the accuracy of his execution; to the merit of his plan we have many objections to make. In his predilections for the Alexandrine text, which he conceives he has discovered in the works of Origen, we are far from acquiescing. For we cannot see that M. Griesbach has evinced a similarity, by the production of characteristic affinities. There is besides an indecison in Origen's testimony, arising from

* But for any omission in this respect, the learned author has made his own apology, in stating the compendious nature of his work. Proleg. in Nov. Test. Sect. II. p. l. n* p. lv.

his inconstant readings; those readings in which he quotes as well against, as with the Alexandrine text, that destroys the force of his partial testimony in its favour. Did they merely consist in occasional deviations from this text, they would be of little moment; for Origen, like every divine, in quoting from memory, and by accommodation, must have constantly deserted the letter of the text. But when his deviations from one text prove to be coincidences with another, there is something more than accident in the variation. There seem indeed to be three modes of accounting for this circumstance; any one of which being admitted, destroys the weight of his testimony, wherever it is placed. He either quoted from both texts, or one of them has been interpolated from his writings, or his writings interpolated from it. Until the possibility of these cases is disproved, it seems vain to appeal to his testimony in favour of any one to which he but generally and occasionally conforms.

But on whatever side his testimony is placed, there seems to be little reason to doubt that it cannot be the Alexandrine. It is indeed true, that he was a catechist of Alexandria; but this circumstance goes but a short way to prove a conformity between his scriptural quotations, and the text or recension, which, in the new mode of classification, is termed the Alexandrine. The fact is, that he lived and died in a state of excommunication from that church, in which his principles were execrated, and his writings condemned *. And a more extraordinary and decisive proof of the fact, than can be ever collected from his various readings, exists in the manuscript termed the Alexandrian, between which and his writings an alliance is now proved to exist, by an analysis of their respective phraseology. It contains a complete copy of the version of the Septuagint, which, it is well known, he corrected, and inserted it in his Hexapla; yet while a nearly perfect copy of his revisal of it is preserved in the Vatican manuscript, it is found to be different from that which is contained in the Alexandrine †!

It is indeed with little appearance of justice that Origen's authority can be claimed in favour of the Alexandrian text. At an early period he settled at Cesarea in Palestine ‡: here he was ordained presbyter, and had a special license to expound the scriptures §: and here the principal part of his commentaries

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* Vid. Euseb. Hist. Eccles. Lib. VI. cap. xxxiii. n. 4. p. 287. ed Cant. 1720.

† Birch. Proleg. in Nov. Test. p. xix.

‡ Euseb. ib. cap. xxvi. p. 292. l. 10.

§ Id. ib. cap. xxiii. p. 287. l. 24. cap. xxvii. p. 293. l. 2.

were

were composed and published*; which were subsequently collected by Pamphilus and Eusebius his professed apologists and imitators, and deposited in the library of Cesarea †. By those works the latter extraordinary person, when bishop of that city, was assisted ‡ in revising that edition of the scripture at the command of Constantine, which, it is a curious fact, became the basis of the Byzantine text, instead of the Alexandrine §. As to the churches of Rome and Alexandria, they respectively convened councils, in which he was condemned; and in the sentence which was pronounced against him, all the churches acquiesced, except those of Palestine, Phœnicia, Achaia, and Arabia ‖.

From the authority of Origen, little support can be consequently claimed to the Alexandrine text, or to the new method of classification, which it supports exclusively. Anddeserted by it, that text must be sustained by the character and coincidence of the manuscripts, in which it is preserved. This, it cannot be dissembled, is the natural and proper basis, on which the new system of classification rests. The extraordinary agreement of those manuscripts, not only with each other, but with the western and oriental versions of the scriptures, is so striking and uniform as to induce a conviction with many, that they contain the genuine text of scripture.

Nor can this conformity, which appears at first sight extraordinary, be in reason denied. It is asserted with one consent, by all who have inspected the principal of those manuscripts that contain the Alexandrine text, and who have compared their peculiar readings with the Old Italic and Syriac versions. It had been observed by M. Simon ¶ before the new classification had existed even in conception; and it has been confirmed by M.

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* Euseb. ib. cap. xxxii. p. 296. l. 4.

† Id. ib. cap. xxxii. p. 296. l. 15.

‡ Id. ibid.

§ Id. Vit. Constant. Lib. III. cap. xxxvi. p. 646. l. 13—37. Conf. Socrat. Hist. Eccl. Lib. I. cap. ix. p. 34. Theodorit. Hist. Eccl. Lib. I. cap. xv. xvi. p. 44. Sozom. Hist. Eccl. Lib. I. cap. viii. p. 18, &c.

‖ Vid. supr. p. 178, n. (*).

¶ Simon Hist. Crit. des Vers. chap. xv. p. 187. Comme cette traduction [la Version Syriaque] est tres-ancienne, il n'est par suprenant, qu'elle s'accord aussi quelquefois *avec le manuscrit de Cambridge*, et par consequent *avec l'Italique*. Mais on peut dire en general, qu'elle s'accord plus souvent *avec les exemplaires Grecs* sur lesquels St. Jerôme retoucha *l'ancienne Vulgate*, qu' avec ceux aux quels elle étoit conforme.

Michaelis*, since it has been formed. The latter profound orientalist has formed those deductions, which have been already made, from the conformity of the witnesses, who are thus coincident, though remotely situated; that we may learn from their testimony, what is to be considered the genuine text, as currents preserving, by their uniform tenour, the purity with which they have descended from their common source.

Such is the ground-work of the new system, which is laid so broad and deep, as not to be shaken by the destruction of its outworks. If it is susceptible of any impression, its very foundation must be sapped. We must commence by accounting for the extraordinary affinities by which it is held together. A simpler principle must be suggested to account for those affinities, than that which traces them to the original publication of the sacred text.

And on descending to a closer view of the subject, and considering the affinity observed to exist between the Old Italic version and the original Greek, there is at the first glance something suspicious in the conformity, which betrays an alliance of a recent date. For this affinity was not discoverable in the Italick version of St. Jerome's days. At the command of Pope Damasus, he undertook the revisal of the Latin translation, on account of its deviation from the original†. This undertaking alone would sufficiently declare St. Jerome's opinion of this dissimilarity, which he undertook to remedy; if he had not in numerous places pointed it out‡. And his declarations are fully supported by the testimony of St. Augustine§, who was no friend to innovation, and who to the last declined using the version retouched by St. Jerome.

To approach, somewhat nearer, to the source of the difficulty, we must look from the period which produced the Vulgate of St. Jerome, to that which brought it into general use. About the beginning of the sixth century, this mystery begins to clear up. At that period, Cassiodorus, who observed the dissimilarity still existing between the original Greek and Latin translation, which Pope Damasus had vainly undertaken to remedy, by publishing a more correct version, took a more effectual mode of curing the evil. Calling in the aid of the Greek original, and taking

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* Introd. to New Test. by Dr. Marsh, Vol. II. p. I. ch. vii. §. 5. p. 24. and §. 6. p. 232.

† Vid. S. Hieron. Oper. Tom. II. p. 336. f. et. Tom. VI. Præf. in IV. Evang. ed. Victor.

‡ Vid. Sim. Hist. des Vers. chap. v. p. 40. seq.

§ Vid. Epist. S. August. ap. S. Hieron. Oper. Tom. II. p. 314. h.

St.

St. Jerome's version as its best interpreter, he undertook the correction of the Old Italic by the Vulgate *. And the method in which he performed this task effectually removed the dissimilarity between them, which had so obstinately continued to his times. The monks who were employed in this work, were commanded to erase the words of the former translation, and to substitute those of the latter; taking due pains to make the new writing resemble the old †. The manuscripts thus corrected, in which, on the basis of the old translation, the corrections of the new were ingrafted, he had incorporated with the Greek original in one volume. To these he gave the name of Pandects, causing some of them to be copied in the large, or uncial character; and some of them, for the convenience of general readers, to be copied in a smaller ‡.

Here therefore we conceive, the main difficulty before us finds an easy solution. To this cause is to be attributed the affinity discoverable between the eastern and western text, in which the patrons of the new method of classification seem to have discovered the marks of a high original, ascending to the apostolical days; but which really claim no higher authors than the illiterate monks of a barbarous age. And here it is likewise conceived no improbable origin is traced for that peculiar class of manuscripts termed Codices Græco-Latini, which are now found of such utility in correcting or in corrupting the sacred text. Every circumstance § connected with their history seems to identify them

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* Cassiod. de Div. Lect. cap. xiv. xv.

† Cassiod. ibid. Precor enim vos qui *emendara* presumitis, ut *superadjectas literas* ita pulcherrimas facere studeatis, ut *potius ab antiquariis scriptæ fuisse judicentur.* Ce qu'il étoit difficile de pratiquer, lors qu'on changeoit plusieurs mots à la fois pour les rendre *comformes aux exemplaires de St. Jerôme*, comme il est arrivé souvent *dans les manuscrits de Clermont et de St. Germain des Prez*, et même dans plusieurs autres qui ne sont pas si anciens. Simon. ib. chap. viii. p. 97.

‡ Simon. ibid. p. 94, 95.

§ Simon. ibid. chap. viii. p. 96. Mais cette regle qui étoit bonne d'elle même apporta dans la suite une grande confusion dans les exemplaires de la Bible qui ont été copies par les Latins. Ceux qui firent le métier de critiques dans *les Monasteres, d'où l'on a tiré presque tout ce qui nous reste des anciens manuscrits*, n'ayant pas la capacitié que cet emploi demandoit, *les ont plûtost corrompus que corrigés* en plusieurs endroits. C'est à quoi il faut bien prendre garde dans les diverses leçons qu'on rapporte de ces anciens manuscrits. Je ne dirai ici du Vieux Testament: mais ceux qui voudront *examiner les deux anciens exemplaires de S. Paul*, dont l'un

them with the Pandects of Cassiodorus. Their age being nearly that of the sixth century, the places from whence they have been taken, the French monasteries. And with these circumstances their general appearance comports. The text nearly obliterated with corrections; the margin defaced by notes; the orthography abounding with barbarisms; and the Greek original and Latin translation aiming at a literal affinity, yet frequently at variance, not only with each other, but with themselves. Such, or we are grossly deceived, is the true pedigree of the Cambridge, the Clermont, the Laudian, the Leicester manuscripts, &c. which occupy the principal rank in the new classification. The first of these manuscripts appears to have been brought out of Egypt, where it was seemingly composed for the use of some convent of Latin asceticks: this appears probable not only from some internal evidence in its margin, but from its ancient and barbarous orthography; the former of which seems to indicate, that it was not composed for domestic purposes; the latter, that it was not written in a country where Greek or Latin was the vernacular, at least the primitive tongue. It was in all probability the identical model from which the Greek part of the Pandects of Cassiodorus was copied; and has, beyond all doubt, been the parent of other manuscripts of the same kind. Not to insist on the Bentleian Codex expressly taken from it, which, as Dr. Berriman seems to have believed, has been quoted as original authority*; the Leicester manuscript lies under some suspicion of having no claims to a less spurious origin; such being seemingly the opinion of M. de Missy, who, on subjects of this kind, was no ordinary judge.

Submitting these observations to the consideration of our readers, we now leave them to estimate what authority they leave to the testimony of the old version, quoted in favour of the new classification. To us it appears a matter capable of demonstration, that it can be entitled to none. The undertaking of Jerome and Cassiodorus, had they been silent upon this subject, would prove a dissimilarity once existing between the old Italic

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l'un est *dans la Bibliotheque du Roi*, et l'autre *dans celle de St. Germaine des Prez, les trouverent tout defigurés par les differentes corrections, qu'on a faites, tant dans le Grec que dans le Latin.* Id. Nouv. Observ. sur le Text et les Vers. chap. ii. p. 18. Je liu [M. Arnaud] ai déjà indiqué en genéral que les Retractations de Bede sur les Actes des Apôtres, un des manuscrits de Robert Etienne, et quelques autres, d'où il peut connoître que *le manuscrit de Beze* n'est pas le seul exemplaire du Nouveau Testament, *qui ait été retouche* expres, et d'un si étrange manière.

* Crit. Dissert. up. 1 Tim. iii. 16. p. 158.

and

and the Vulgate and Greek. That dissimilarity has now disappeared, and they are at length found to coincide. To what therefore, but the correction of those pious fathers, is the affinity now to be ascribed?

But it will be objected, the affinity of the Old Italic with the Syriac, which cannot be traced through the Greek, as not discoverable in it, still stands in support of the original position; and while it remains unaccounted for, the evidence of an affinity derived from the beginning is sufficiently apparent to support the new classification. Yet even this difficulty is not too stubborn to be conquered. And, turning to the consideration of the next revision, that the sacred text underwent, it seems to supply us with an easy solution.

It has been asserted, and we shall see upon good authority, that Charlemagne directed his attention not only to the revision of the text of the Vulgate, but to the correction of the Gospels after the Syriac and Greek *. This, it will be admitted, was in his days no impossible task, from the veneration in which Jerusalem was held, and the pilgrimages undertaken to the Holy Land. We have, however, internal evidence of the matter in dispute. For while the Greek original is not found to partake of the affinity, the Latin and Syriac translations are observed to have some literal coincidences, in the Gospels, which are alone said to have been retouched. Professor Alter, in a letter to Professor Birch, describing the version of the Jerusalem Syriac, specifies five places in St. Matthew, in which it agrees literally with the old Italic, while it dissents from the Greek †. And Professor Michaelis has observed of the Montfort manuscript, which has been confessedly corrected by the Latin, that in the short space of four chapters of St. Mark, it possesses three literal coincidences with the old Syriac, two of which agree with the old Italic, while they differ from every known manuscript extant in Greek ‡.

The inferences which follow from these circumstances, are sufficiently obvious. And the affinities thus traced between the Oriental and Western texts, are to be attributed, not to the original autographs of the apostles and evangelists, but to the

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* Thegan de Gest. Lud. Pii ap. Duch. 277. Quatuor Evangelia quæ intitulantur nomine Matthæi, Marci, Lucæ, et Joannis in ultimo, ante obitus sui diem, cum Græcis et *Syris optime correxerat.* Vid. Sim. Hist. des Vers. chap. ix. p. 100.

† In Matt. vii. 25. viii. 9. ix. 17, 28. xxvii. 40. Vid. Epist. Alter. Birch. Prolegom. in Nov. Test. p. lxxxv.

‡ Mar. iii. 20, 34. vi. 48. Vid. Michael. Intr. to N. Test. by Dr. Marsh. Vol. II. p. I. ch. viii. §. 6. p. 286.

corrected

corrected translations of Jerome, Cassiodorus, and Charlemagne. Indeed the existence of affinities between those versions, which the originals do not acknowledge, ought to be taken as definitive in establishing the fact. For surely it is of all suppositions the most improbable, that the latter, which descended immediately from the common source of the whole, should want that conformity to the original, which was discoverable in two branches, which flowed from it, in collateral channels, and by a devious course.

And probably these considerations which seem to reduce the distance placed between the Montfort manuscript and those manuscripts which occupy the first rank in the new classification, will entitle the former to somewhat more serious attention than it has latterly received. The general opinion entertained of that manuscript, is, that it was written in the interval between the years 1519 and 1522, for the purpose of furnishing Erasmus with an authority for inserting the text of the three heavenly witnesses in his third edition of the Greek Testament. But this notion, which is rendered highly improbable by the appearance of the manuscript, is completely refuted by the literal affinities which have been already observed to exist between it and the Syriac. The knowledge of that oriental version in Europe was not earlier than 1552, when it was brought by Moses Mardin to Julius III, and even then there was but one person who could pretend to any knowledge of the language, and who was obliged to receive instruction in it from the foreigner who brought it, before he could assist him in committing it to print *. Yet admitting, that the knowledge of this version and language existed thirty years previously, which is contrary to fact, still an attempt to give an appearance of antiquity to this manuscript, by interpolating it from the Syriac is a supposition rendered grossly improbable by the state of literature at the time. For no fabricator could have ever calculated upon these evidences of its antiquity being called into view. Notwithstanding the curiosity and attention which have been latterly bestowed on these subjects, and which no person, in the days of Erasmus, could have foreseen; they have been but recently observed. These affinities, which cannot be ascribed to accident, consequently claim for this manuscript, or the original from which it was taken, an antiquity which is very remote. But its affinities with the Syriac are not the only peculiarities, by which it is distinguished. It possesses various readings in which it differs from every known Greek manuscript, amounting to a number, which excited the astonishment

* Simon Hist. des Vers. ch. xv. Michael. Introd. ibid. ch. vii. §. 2. p. 8.

of

of Prof. Michaelis and Dr. Mill *. Some of them, we have already seen, are coincident with the Syriac and old Italian version; but as it has other readings which they do not acknowledge, we cannot so easily account for these peculiarities, as by admitting its relation to some other source, which, as not immediately connected with them, is probably very remote. And if this source be traced by the analogy which it preserves to the old Italic, it must be clearly of the very highest kind. Of these circumstances we shall make a proper use, when we come to consider the changes which the Greek text has undergone; particularly in those respects, in which it differs from the reading of this manuscript. In the mean time we turn to consider the last stay on which the new system of classification upholds itself.

Though the testimony of the old Italic version cited in favour of the new classification must be given up, still it may be contended that the concurrence of the Syriac and Vulgate with the Greek, by which the old translation was corrected, is adequate to support the entire weight of this system. We reply; that with respect to both translations they must stand and fall, with the original text, and that of a very late edition. The origin of the Vulgate is well known; and not previously to the commencement of the fifth century. Nor can the Syriac claim a much higher original; the oldest proofs of its antiquity are found in the quotations of St. Ephrem †, who flourished near the close of the fourth. At the beginning of this century, an edition of the original Greek was published by Eusebius, of Cesarea, under the sanction of Constantine the Great. Let us examine how far it will enable us to account for those coincidences between the original and the translations, on which the new classification now rests its entire support.

The authority with which Eusebius was vested, to prepare this edition, was conveyed in the following terms, as nearly as the original can be literally expressed ‡.

" It seemeth good unto us to submit to your consideration, that you would order to be written, on parchment prepared for the pur-

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* Michael. ibid. ch. viii. §. 6. p. 286.

† Vid. Michael, ibid. ch. vii. §. 7. p. 32. and Dr. Marsh's note 12. p. 554.

‡ Constant. Epist. ap. Euseb. Vit. Const. Lib. IV. Cap. xxxvi. p. 646. l. 13.—πρέπον γὰρ κατεφάνη, τὸ δηλῶσαι τῇ σῇ συνέσει, ὅπως ἂν πεντήκοντα σωμάτια ἐν διφθέραις ἐγκατασκεύοις, εὐαναγνώστά τε καὶ πρὸς τὴν χρῆσιν εὐμετακόμιστα, ὑπὸ τεχνιτῶν καλλιγράφων καὶ ἀκριβῶς τὴν τέχνην ἐπισταμένων, γραφῆναι κελεύσειας· τῶν θείων δηλαδὴ γραφῶν, ὧν μάλιστα τήν τ' ἐπισκευὴν καὶ τὴν χρῆσιν τῷ τῆς ἐκκλησίας λογῳ ἀναγκαίαν εἶναι γινώσκεις..

pose, by able scribes, and accurately skilled in their art, fifty codices, both legible and portable, so as to be useful; namely, of the sacred scriptures, whereof you know the preparation and use to be chiefly necessary to the doctrine of the church," or, what amounts to the same thing, "of the sacred scriptures, whereof chiefly, you know, the preparation, and use to be necessary to the doctrine of the church."

Let us now compare the authority thus committed to Eusebius, which seems to have vested him at least with a discretionary power, of selecting chiefly those sacred scriptures which he knew to be useful and necessary to the doctrine of the church, with the state of the sacred text as it is now marked in the corrected edition lately put forth by M. Griesbach; and we shall perhaps discover how far it is probable he acted to the full extent of his powers, and removed those parts of scripture from the circulated edition, which *he* judged neither conducive to use or doctrine, and which are now marked as probable interpolations in the received text. They amount principally to the following; the account of the woman taken in adultery, John vii. 53.—viii. 11. and three texts which assert in the strongest manner the mystery of the Trinity, of the Incarnation, and Redemption, 1 John iii. 7. 1 Tim. iii. 16. Rom. xx. 28. In these passages the Syriac translation reads, with the corrected text, and against that which is termed the received.

If two points can be established against Eusebius, that he wanted neither the power, nor the will, to suppress these passages, particularly the latter, there will be fewer objections lying against the charge, with which we are adventurous enough to accuse him; in asserting that the probabilities are decidedly in favour of his having expunged, rather than the catholics having inserted, those passages in the sacred text.

There will be less reason to dispute his power over the copies of the original Greek, when we know they were recommended by his high reputation for learning, aided by the powerful authority of the emperor *; and when it is remembered, that the number of the copies of scripture was in this reign above all others considerably reduced on account of the destruction made of them in the preceding †. Let us add to these considerations, this further circumstance; that the edition of the scriptures altered by him, was peculiarly accommodated to the opinions of the Arians, who from the reign of Constantine to that of Theo-

* Antipat. Bostriens. Serm. I. adv. Euseb. Apol. pro Orig. in Concil. Nic. II. Act. v. Ἐγὼ δὲ ὅτι μὲν πολυΐσως ὁ ἀνὴρ, κ᾽ οὐδέν τι τῶν παλαιοτέρων συγγραμμάτων τὴν ἐκείνου διέλαθε γνῶσιν, σύμφημι κ᾽ ὁμολογῶ· βασιλικῇ γὰρ συνεργίᾳ χρώμενος, ῥαδίως τὰ πανταχῆ πρὸς ἑαυτὸν συνάγειν ἠδύνατο.

† Euseb. Hist. Eccles. Liv. VIII. cap. ii. p. 377. l. 35.

dosius, held an unlimited sway over the church, and there will arise something more than presumptive proof in favour of the opinion which we have advanced; that at this period an alteration was made in the sacred text, of which it still retains a melancholy evidence, particularly in the translations made from the edition of Eusebius.

And with respect to the influence which his edition had upon the sacred text at large, it is most strongly evinced in the early translations. If it can be shewn that it affected these, its more powerful operation upon the original, cannot be reasonably disputed.

On reviewing those translations, and considering the Coptic in the first place, which reads, in the disputed passages, against the received text, and with the corrected, the fact is not to be denied. For it possesses the κεφάλαια, or divisions similar to our verses *, which Eusebius applied to the scripture, in inventing his celebrated canons with the aid of Ammonius's harmony, and accommodating them to the parallel passages of the Gospels. And this remark may be in some measure extended to the Syriac, which in the affinity that it possesses to the Vulgate, that was incontestably corrected by Eusebius's edition, betrays a very decisive evidence of its having directly proceeded from the same original. But as more immediately to our purpose, it may be stated, that a copy of this version preserved in the Laurentian library, bearing date as far back as the year five hundred and eighty-six, has subjoined to it the canons of Eusebius, and the epistle to Carpianus †, describing its use in finding the correspondent passages of scripture.

With these versions, those of the Ethiopic, the Armenian, the Arabic, and Persian, must stand or fall; in admitting its influence upon the former, we must admit it upon the latter, as made after them, instead of the original. Indeed the Coptic and Syriac have long become dead languages, being superseded by the Arabic, which is the learned language of the East, as being that of the Mohammedan scriptures. The Coptic and Syriac versions are consequently attended, in general, with an Arabic translation, added in a separate column; out of these the priests, having first read the original which they rarely understand, then repeat the translation to the people.

Great as the influence which it thus appears, the edition of Eusebius possessed over the Eastern text, it was not greater than it possessed over the Western. If a doubt could be entertained

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* Simon Hist. des Vers. ch. xv. p. 191, 192.

† Vid. Gor. ap. Blanchin. Evangel. Quadrupl. Tom. II. P. II. p. dlxxxiii.

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that St. Jerome, revising that text at Bethlehem, (in the heart of Palestine, where Eusebius revised the original), would have followed any exemplar but it; the matter would be placed beyond controversion by the epistle which he has prefixed to the work, and addressed to Pope Damasus *. It places beyond all doubt, that, in correcting the text, the edition of Eusebius was before him; as it describes his canons which are consequently represented, as applied to the text by St. Jerome. Among the manuscripts of the Vulgate preserved in France, of which several are of the highest antiquity, one, which remained in the Benedictine Convent of St. Germain des Prez, had its text accurately divided by the Eusebian sections or κεφάλαια †.

The influence of the Vulgate upon the Old Italic, which formed another branch of the Western text, has been already noticed. In the age of S. Augustine, it was making a sensible encroachment upon the antecedent translation. Ruffinus first followed it, and Cassiodorus brought it into general usage. In some of the oldest copies of the Italic, notices appear, declaring that they had been collated and corrected by the Vulgate ‡. Bibles of this description, written in the age of Hugue de S. Clair, are still preserved, with marginal references to S. Jerome and to the original; the readings of the latter were probably taken on the authority of the Vulgate, which possessed the reputation of maintaining a scrupulous adherence to the Greek. After this period the new translation gradually superseded the old; and the former is now adopted by the Romish Church, as of paramount authority to the original.

If the influence of the edition of Eusebius extended thus wide, embracing both extremes of the Roman Empire, it is not to be disputed that its operation must have been more powerful, where it was aided by his immediate reputation, supported by the autho-

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* Vid. S. Hieron. Epist. Damas, Tom. IV. in init.

† Cassiod. de Div. Lect. cap. xii. Meminisse autem debemus, Hieronymum *omnem suam translationem* in autoritate divina, sicut ipse testatur, propter simplicitatem fratrum *colis et commatibus ordinasse*, ut qui distinctiones secularium literarum comprehendere minime potuerunt, hoc remedio suffulti inculpabiliter pronunciarent sacras literas. En effet *on voit toutes ces distinctions*, dans les plus anciens manuscrits Latins qui nous ayons de la Bible de St. Jérôme. Simon. ib. chap. x. p. 122.—Id. ib. p. 126. St. Jerôme avoit mis das son Edition Latine une autre sorte de division *qu'il avoit prise des exemplaires Grecs*.—Cette celle qui regarde *les dix Canons d'Eusebe*, et qui a été d'une grand utilité pour ôter la confusion qui étoit avant St. Jerôme dans les exemplaires Latins.

‡ Simon ibid. p. 106.

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rity of Constantine. We have already stated the reasons which have induced us to ascribe such influence to the first edition of the Scriptures published with the royal authority. But a circumstance which tended to extend this influence, besides the great reputation of the person by whom it was revised, was the mode of dividing the text, which was introduced with the sections or heads that were adapted to Eusebius's Canons. This division of the text, as we have seen St. Jerome was aware, in adopting it in the Vulgate, was of infinite service to those who had to struggle with great inconveniencies in reading, from the want of a systematic mode of punctuation. But the advantage of it was even more sensibly felt in reciting; for the practice of chanting the service, introduced into the Greek Church from the antient Synagogue, was greatly facilitated, from its portioning out the text in a kind of prosaic metre. It can be therefore little matter of surprize that we find those divisions generally introduced into the whole body of Greek manuscripts; and that the stated number of *στίχοι*, or verses, into which they are subdivided, is generally subjoined at the end of each of the books of Scripture. The bare existence of these divisions in the manuscripts of the original Greek, which, as we have already seen, extended to the foreign translations, contains a standing evidence of their common descent from the edition set forth by Eusebius. They are found in the oldest of those which have descended to us; some of which contain declarations that they were adopted from older. In a beautiful illuminated copy of the Gospels, formerly in the Vatican, which was apparently written for the use of the Emperor John II., who succeeded Alexius in the year 1118, a marginal note appears, in which, while it declares that the manuscript was a transcript from older copies preserved at Jerusalem, it adds the number of the sections and subsections, after the usual manner *.

As it is thus apparent that Eusebius wanted not the power, so it may be shewn that he wanted not the will, to make those alterations in the sacred text, with which we have ventured to accuse him. In one instance we are greatly deceived, or the charge may be brought absolutely home to him. St. Jerome informs us †, that the latter part of St. Mark's Gospel was wanting in most

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* Εὐαγγέλιον κατὰ Ματθαῖον ἐγράφη καὶ ἀνελέχθη ἐκ τῶν ἐν Ἱεροσολύμοις παλαιῶν ἀντιγράφων, τῶν ἐν τῷ ἁγίῳ ὄρει ἀποκειμένων, ἐν στίχοις $\overline{βυπδ}$, κεφαλαίοις τριακοσίοις πεντήκοντα ἑπτα. in Cod. Urbino-Vatican. 2. ap. Birch Proleg. in Nov. Test. p. xxvii.

† S. Hieron. Epist. CL. quæst. iii. Tom. III. p. 416. Aut enim non recipimus Marci testimonium, *quod in raris fertur Evangeliis, omnibus*

most copies of the Evangelist extant in his times: the beginning of the fifth century. As the passage is absolutely necessary to bring the Evangelist's narrative to a close, and as it introduces an apparent contradiction between the accounts which St. Matthew and St. Mark give of nearly the same incident, it is a moral certainty that it must have been expunged from the original text, and not a modern interpolation; for the contradiction affords a reason as conclusive *for* the former, as *against* the latter, supposition. As it existed in some copies in St. Jerome's day, it necessarily existed in more in the days of Eusebius; for we shall see that it evidently lost the authority to be derived from his powerful sanction. But though it contains many striking coincidences with the other Evangelists, we are assured that Eusebius wholly omitted it in his Canons‡: there seems to be consequently no other reasonable inference, but that his edition agreed with them, and with the copies extant in the times of St. Jerome, in omitting this passage. Now those Canons, compared with the passage in question, convey all the certainty which can be derived from presumptive evidence that he omitted this passage, not on the testimony of antecedent copies, but as unsuitable to his harmonical tables: for while *they* point out as well those passages in which the Evangelists relate something peculiar to themselves, as in common with others, *it* contains, at first sight, an apparent contradiction, which would be only likely to strike a person employed in the task of composing such tables as those of Eusebius. The inference seems to be as strong as the establishment of the point requires, that *he* first omitted this passage of St. Mark in the sacred text, as he has omitted it in his Canons.

And if it is probable that he omitted this passage, much more probable is it that he omitted at least one of those verses, the authenticity of which has been so long a subject of controversy. Indeed, the whole three inculcate a doctrine, which is somewhat at variance with what we know, on the most indisputable testimony, to have been his private opinions. The doctrine of Christ being of *one substance* with the Father is asserted in all of them;

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omnibus Græciæ libris pene hoc capitulum in fine non habentibus; præsertim cum diversa atque contraria evangelistis cæteris narrare videatur.

‡ Ἐν τίσι μὲν ἀντιγράφων ἕως ὧδε πληροῦται ὁ Εὐαγγελιστὴς, ἕως ὃ καὶ Εὐσέβιος ὁ Παμφίλου ἐκανόνισεν. Schol. Venet. S. Marc. vi. 10. ap. Birch. ibid. p. xxi. This note is added by the learned editor, to illustrate the circumstance of this passage of St. Mark being wanting in the celebrated Vatican manuscript.

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though most particularly in St. John's Epistle. But on the subject of this doctrine, it is notorious that Eusebius shamefully prevaricated in the celebrated Council of Nice. He first positively excepted against it *, and then subscribed to it †; and at length addressed a letter to his Church at Cesarea, in which he explained away his former compliance, and retracted what he had asserted ‡. On a person of such versatility of principle no dependence ought to be placed; not that we are inclined to believe what has been often laid to his charge §, that he was at heart an Arian. The truth is, as indeed he has himself placed beyond a doubt,—he erred from a hatred to the peculiar notions of Sabellius; who, in maintaining that Christ was the first person incarnate, had confounded the persons ‖, as it was conceived he divided the substance. Into this extreme he must have clearly seen that the Catholics were inclined to fall ¶, in opposing the opposite error in Arius; and on this very point he consequently maintained a controversy with Marcellus, of Ancyra **, who was however acquitted of intentional error, by St. Athanasius †† and the Council of Sardica ‡‡. Whoever will now cast but a glance over the disputed texts, as they stand in our authorised versions, will directly perceive that they afford a handle by which any person might lay hold who was inclined to lapse into the errors of Sabellius. Is it therefore too much to lay to the charge of Eusebius, that in preparing an edition of the Scriptures for general circulation, he provided against the chance of the danger which he feared, by cancelling one of those passages, 1 Joh. v. 7; and altering the remainder, 1 Tim. iii. 16. Rom. xx. 28?

Let the most prejudiced of the advocates of the new method of classing the Greek manuscripts, according to the coincidences

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* Socrat. Hist. Eccles. Lib. I. cap. viii. p. 22. l. 34.

† Id. ibid. p. 22. l. 39.

‡ Id. ibid. p. 22. l. 43. conf. p. 23. l. 40. p. 25. l. 2—12. p. 26. 12—23.

§ Theodorit. Hist. Eccles. Lib. I. cap. vii. p. 28. l. 3. p. 30. l. 22. p. 29. l. 10. Sozom. Hist. Eccles. Lib. I. cap. xv. p. 33. l. 9—20. Lib. II. cap. xviii. p. 68. l. 20—30. S. Hieron. Ruffin Epist. LXV. cap. iv. Tom. II. p. 231. Id. adv. Ruffin. Lib. I. cap. ii. p. 234.

‖ S. Epiphan. adv. Hæres. Lib. III. Hær. LXII. p. 513. b. conf. Hær. LXXII. p. 834. a.

¶ Socrat. Lib. I. cap. xxiii. p. 58. l. 5. Sozom. Lib. II. cap. xviii. p. 68. l. 20—30. Epiphan. Lib. III. h. LXXII. p. 834. a.

** Socrat. Ib. Lib. II. cap. xx. p. 105. l. 16. Euseb. Contr. Marcel. Lib. I. cap. i. p. 60. d. 61. a.

†† S. Epiphan. adv. Hær. Lib. III. hær. LXXII. p. 837. b.

‡‡ Socrat. Lib. II. cap. xx. p. 105. l. 9.

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of their respective texts, now take a retrospective view of their descent, as it has been traced from the edition of Eusebius. Let him compare the alterations which have been recently made on their authority in the text of Scripture, with his peculiar opinions. Let him then answer how far their collective authority ought to decide against the truth of any doctrine, or the authenticity of any verse which is at variance with the peculiar opinions of him by whom it was revised and published.

In this impeachment of the original reviser of that edition of the Scriptures, from which there is more than a presumption all manuscripts that are of any character have directly descended, its last feeble support seems to be withdrawn from the new system of classification. If any force be allowed to what has been hitherto advanced, the affinities on which it is founded are to be traced to a very different cause than a coincidence with the original text of Scripture. Nor do we presume too far in explicitly denying,—That it claims any support from the authority of Origen: That it receives any from the original testimony of the eastern and western versions: That it derives any from the best and most antient manuscripts, or is countenanced in its important deviations from the received text, by any which have not been altered from the times of Eusebius.

Having thus removed the buttresses, and drawn out the braces which uphold this vast and uncemented pile, we need no further earnest of its falling to the ground, than the hollowness of its foundation. The same materials, when reduced to a heap, may be employed in raising a new structure. Hitherto we have brought the integrity of the received text barely within the verge of probability. The only positive argument on which it is impeached has been indeed disposed of; and a negative consequently established, by which it is covered. To entitle it to stand as authority, positive evidence, however, must be cited in its favour. But this undertaking would lead us far beyond the limits which we have prescribed to ourselves in this place; further investigation on this point must consequently be reserved for a future number. It shall be then our object to suggest a new principle of classification, and to determine what rank the received text may be assigned, according to the proposed system. But more particularly it shall be our object to vindicate those important passages of the received text which have been rejected from the Scripture Canon, on the principles of the new method of classification.

(To be continued.)

ART.

Art. VII. *Memoirs of John Horne Tooke, &c.*

[*Concluded from p.* 92.]

In the interval between these two controversies, the celebrated case of the printers occurred; a conflict, at first, between the House of Commons and a portion of the Corporation of London, the result of which was the acquisition by the proprietors of Newspapers of a sufferance to publish, daily, the proceedings of the legislature. Mr. Stephens claims the whole merit of this transaction for Mr. Horne, but considering the share which Mr. Wilkes took in the transaction, that is not very probable; and Mr. Almon, who was materially interested in the event, tells us, in his Memoirs of Wilkes, (Vol. v. p. 56.) that the plan was concerted between Mr. Wilkes and himself, and the means of resistance precisely arranged, and punctually executed. From the want of accuracy we have already noticed in Mr. Stephens, we are strongly inclined to believe that, not only in this, but in Alderman Beckford's, and some other affairs, he has considerably overstated the importance of his hero.

We now come to the period when Mr. Horne, actuated by no motive at all connected with propriety, did an act, in itself extremely proper; he resigned his living, and renounced, as far as he could, the clerical character. Mr. Stephens says,

"By the publication of his letter from Montpelier, all hopes of professional preferment were cut off, while at the same time, he had rendered himself one of the most marked men in the kingdom, by his recent controversy with Mr. Wilkes. A consciousness of the injustice resulting from this latter circumstance, perhaps, might in some measure have soured his temper, and rendered him but little desirous of the applause of the multitude during the remainder of a long life."

This as usual, is a shallow and partial view of the matter. A person imbued with the opinions, principles and passions which from his earliest life appear to have swayed Mr. Horne, was a criminal hypocrite in entering into holy orders at all. When he assumed the clerical character merely to gratify the wishes of his father, he made a great step toward positive guilt. If he did not feel the fervour necessary to promote the great ends of his calling, he ought at least, carefully and conscientiously to have examined himself for the purpose of ascertaining whether he could renounce those passions and desires, which would degrade the priestly character in his person. If he considered "the hand of a Bishop to be infectious," and that "its imposition, like the

sop given to Judas, was only a signal for the Devil to enter;" in short, if any portion of the ribaldry he wrote to Mr. Wilkes in January, 1766, formed a portion of his opinions in 1760, he did not receive the Devil at the time of ordination, but came to that ceremony fully fraught with fraud, craft, hypocrisy, and those eminently bad qualities, by which the dæmon most effectually characterises those whom he most copiously inspires. If these opinions were afterward received, he was inexcusable for retaining the cure of souls one moment after he had adopted them. But the view of his life gives us no reason to pause in pronouncing an opinion on his original baseness and wickedness. They are proved by the circumstances attending his libel on the Princess Dowager of Wales, and his apology for the Essay on Woman. He studiously disgraced the priesthood by exposing himself to the jealous and censorious clergy of the continent, dressed like a fidler or a mountebank, in a camlet coat of blue and silver, and other frippery. The sanguinary ferocity of his personal contests, and his readiness to undertake every job, which could afford him an opportunity of displaying himself in a point of view unbecoming a clergyman had, long before he renounced the gown, made him unworthy of the character of a Christian minister. Mr. Stephens is pleased to suppose that the publication of his letter to Mr. Wilkes cut off his hopes of professional preferment. Had that letter never existed, his support of Mr. Wilkes, his contention with him, his desire to dye his black coat red, his eagerness to appear as a duellist; every circumstance by which he was known to the public was calculated to stigmatize any patron, who should bestow a living on such a character. He must himself have been not less foolish than dishonest, if he expected, or even desired it, while he retained the notions expressed in his Montpelier letter, or while he, an avowed contemner of matrimony, was the known father of several children.

So ended the first period of Mr. Horne's life, according to our division. And now, having determined to become a lawyer, and in 1773, "at an age" as his biographer most arithmetically expresses it, "that only wanted thirteen years of completing half a century," the hero hired a house in Windmill-lane, near Brentford. Here amid his studies, the "ex-minister" instituted a strict inquiry into his own affairs, and effected some important curtailments, in "the articles of 'greens,' 'cabbages,' 'cauliflowers,' and 'sallads,' which had their usual accompaniments of 'oil,' 'vinegar,' 'mustard,' 'pepper,' and 'salt;'" but this great domestic reform was not achieved without some severe conflicts with "Molly," who seems almost to have baffled the scholarship of her master, with the simple literature of "pothooks and hangers."

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"While Mr. Horne was thus occupied," his biographer proceeds, "he was suddenly called from his literary and legal labours, by the voice of friendship; and his assistance was not invoked in vain; for we shall now behold him, on a critical and delicate occasion, acting on his own and original plan, and effecting his purpose, in a manner and by means pecuiar to himself.

"Mr. William Tooke, a man of considerable fortune, with whom he had been long intimate, and who during his controversy with Mr. Wilkes, had borne public testimony to his honour and integrity, had purchased the estate of Purley, situate near Godstone, in the County of Surrey. This circumstance had given birth to many disputes with Mr. De Grey, a neighbouring gentleman, of great influence, whose lands joined, and who, as lord of the manor, claimed a paramount jurisdiction over certain parts of Mr. Tooke's newly acquired property. They had contended, in Courts of Law, about fish ponds and common rights; and an attempt was now made, by means of an Act of Parliament, to settle the dispute for ever. Accordingly, on Tuesday the 10th of February, 1774, a bill was brought in by Sir Edward Astley, to enable Thomas De Grey, Esq. to inclose several common lands and fields, in the Counties of Norfolk and Surrey. Mr. Alderman Sawbridge immediately presented a petition from W. Tooke, Esq. requesting delay, on the ground that the usual notice had not been given to the inhabitants, and that the inclosures in question, so far as regarded the County of Surrey, would prove highly prejudicial both to them and himself. It was also added, that to pass this bill, while the title to part of the lands was still in litigation, would be indecent and unprecedented, being highly detrimental to the interests of the petitioner and others. This request, however, was not complied with; for the Bill was ordered to be read again, on an early day; and an intention was plainly evinced of precipitating it through its various stages.

"It was in this dilemma, that Mr. Tooke applied to Mr. Horne, and earnestly intreated him to interpose. He stated 'his character as well as fortune to be at stake, and hoped, that, under the colour of an inclosure Bill, he would not be deprived of a large portion of his estate, which was chiefly valuable on account of his right to fatten sheep on the neighbouring downs.'

"Mr. Horne, *from whom I learned these particulars*, immediately replied, 'that the mode of procedure was easy and expeditious; for the Court of Parliament, like all other courts, was governed by certain known rules; and that as these rules, in both cases, were always obviously beneficial to the subject:—nothing could be more easy than to proceed by way of petition, stating certain facts, whence specific grievances were to be inferred, and ending with a prayer, to be heard by Counsel against the Bill.'

"All this has been already done without effect; we have been accused of dilatoriness and neglect; our prayer is refused; tomorrow is assigned for the last reading of the Bill, which will be

carried *nem. con.*, as I have nobody to support me; and I shall be still more hurt in mind than in fortune: for, in addition to the injustice of the measure, my pride is deeply interested."

A supposed dialogue is then recited, from which it appears that for the protection of Mr. Tooke's property at Purley, Mr. Horne determined to write a Libel on Sir Fletcher Norton, the Speaker of the House of Commons, and accordingly

"Mr. Horne sat down, and in an Address, consisting of a few spirited paragraphs, drawn up in the form of Letter, signed 'Strike but Hear!' detailed the leading facts. In the course of this composition, he also endeavoured to render the whole as *offensive* as possible. This was inserted, as had been planned, in the Public Advertiser of next day; and, as that was a paper in the hands of all parties, it occasioned no small degree of speculation. The boldness of the assertions, the terseness of the remarks, and the ability of the general statement, attracted the notice of every one, while the outraged dignity of the House, and the impending fate of the printer, served to excite general curiosity. In the evening, both the House and gallery were full; and soon after the Speaker took the chair, the newspaper just mentioned was handed up to him. Instead of proceeding, as usual, with the order of the day, which comprehended the inclosure Bill in question, there was a general cry of Privilege! Privilege! Move! Move!

"On this, a member arose, and, after descanting in fluent language on the consequence of reserving the rights and privileges of the Commons' House of Parliament, read 'the odious, deliberate, false, scandalous, and malicious attack,' which had been made on their rights and privileges. Amidst loud and frequent cheering, he very properly stated, that a libel on the Speaker was a libel on the whole body of the Commons of England; and concluded with a motion in the usual form, 'that Henry Sampson Woodfall, printer of the Public Advertiser, do attend at the Bar of that House on the succeeding day.' Accordingly, the order being served in due form, he appeared, and was introduced with the usual ceremonial; when, being interrogated as to particulars, he allowed, 'that he had received and printed the letter, concluding with the words, 'Strike but Hear;' and that he was then, and is now, fully authorized by the author himself, to give up his name and place of abode.' The Speaker having desired him to proceed, he said 'it was Mr. John Horne, who was, at that very moment in the gallery, ready to answer for himself.' Amidst a conflict of passions, Mr. Horne was ordered to the Bar, where, in an able speech, in the course of which, all disrespect, either personal or official, to the Speaker, was deprecated, he fully declared his motives; and frankly owned, that he had been urged beyond the usual bounds of discretion by hatred to oppression, on one hand, and zeal for his friend on the other.

"After a long debate, he was remanded from the bar, in custody of the Serjeant at Arms, and brought up again on the 17th, by which

which period some additional evidence had been obtained. On this occasion, his friend Mr. Dunning, together with Mr. Burke, made use of their good offices; and, as the proof was inconclusive, he was discharged on paying his fees. This, he was accustomed then, and ever after, to term a great hardship, as it had long before been enacted, that no jailor should demand fees of a prisoner detained upon an accusation which had not been fully substantiated by conviction.

"Be that as it may, he fully effected his purpose. Time had been now given for the House to pause. The necessary measures were adopted to stop the further progress of the Bill; and the advocates for it being heartily ashamed, all the obnoxious clauses were either omitted or withdrawn. On this, as on most other occasions, the nation at large profited by the exertions of this spirited individual; for Mr. Dodswell immediately moved and carried several resolutions, now on the journals, to prevent all such precipitate proceedings for the future.

"It was thus, by the exercise of his talents, the sacrifice of his personal liberty, and at the risk of the utmost vengeance a House of Commons could inflict, that the subject of this memoir rendered himself eminently useful to Mr Tooke; and that gentleman, not content with the warmest expressions of gratitude and esteem, appears from this moment to have singled him out as the heir to the fortune, which he had preserved intire by his skill and intrepidity."

We have extracted this narrative at so much length, that the reader may know how little confidence can be placed in Mr. Stephens as a biographer; for from the beginning to the end, it contains hardly one sentence that is true.

It is not true that the Bill brought into Parliament affected any lands at Purley; it was confined to the parish of Tottington in the County of Norfolk, and had no more operation on Mr. Tooke's tenants in Surrey, than on his slaves in the West Indies. It is not true that the prayer of the petition was rejected, and the Bill ordered to be read *again* on an early day; for when the petition was presented, there was no Bill before the House: it came in the same day with Mr. De Grey's petition for leave to bring in a Bill, and was ordered to lie upon the table until the Bill should be brought in. It is not true that any disposition was shewn to hurry the Bill through the House, for the first reading was on the 10th of February, and the petition against it having been read at the same time, the second reading was fixed for the 22nd. It is not, nor can it be true that the supposed conversation took place between Mr. Horne and Mr. Tooke, for the occasion was utterly absent; the Bill was not going to be read a third time, but its second reading was yet eleven days off, when on the 11th of February, Mr. Horne printed his libel in the Public

lic Advertiser. It is not true that the order of the day which comprehended the Inclosure Bill was delayed till this matter had been taken into consideration. The Inclosure Bill was not in the order of the day; Sir Fletcher Norton did not mention the libel till much other matter had been gone through; it was voted "a false, malicious and scandalous libel," and Mr. Woodfall was ordered to attend, not on the following day, but at the end of three days, on the 14th. It is not true that when Woodfall came to the Bar, Mr. Horne was in the gallery, and that "the literary Sampson delivered himself bound hand and foot to the Philistines."—This is pure fiction. An order was made for his attendance on the 16th; he evaded it, and wrote a letter to the clerk of the House, which was deemed a contempt, and the Serjeant at Arms was ordered to bring him in custody. He was accordingly brought on the 17th, but having pleaded not guilty, and the evidence adduced, failing to prove that he had written the paper in question, he was discharged, on the 20th, paying his fees. Poor Woodfall fared much worse; he was not liberated till the second of March, upon a second most humble petition, his first having been rejected. As a close to all these untruths, the libel does not seem to have had any effect upon the discussion of the Bill. It was read a second time on the twenty-second, the day originally appointed, and Counsel were heard for Mr. Tooke, and for the Rector of the Parish, who also petitioned; the Bill in the usual way, was sent to a Committee, and Sir Edward Astley reported that the allegations of the Bill were true, and that all parties interested had given their consent to it, except the proprietors of sixty-two, out of seventeen hundred and twenty acres, and it received the Royal assent early in the Session.

Mr. Stephens must have curious notions, if he fancies that "the ends of legitimate biography are best fulfilled" by compiling such masses of mere fiction, when he might inform himself of the truth by referring to the Journals, or even to Almon's Collection of the Debates in Parliament.

At length, Mr. Horne, having in 1775, published an advertisement, accusing the King's troops of having barbarously murdered the Americans at Lexington, he was prosecuted for the libel, and found guilty. There is little in the case to claim attention; but Mr. Stephens takes the opportunity to descant, in his usual way, on the American Contest, and on the characters of Lord Mansfield and Lord Thurlow, then Attorney General. The ex-minister was sentenced to pay a fine of 200*l.* to be confined in the King's Bench prison twelve months, and to find sureties for his good behaviour for three years.

It is well, in writing a life, to make the most of every calamity which befals the hero; and accordingly, Mr. Stephens begins

gins his second volume, with an assertion that the King's Bench Prison, in which Mr. Horne was confined, is considerably less healthy than Newgate, a proposition too ludicrous for discussion. Some of his city friends, it seems, with Sir John Barnard and Mr. Tooke, established a weekly dinner at a tavern then within the rules, called the Dog and Duck, the evening resort of people of the most abandoned description, so infamous that the magistrates afterwards withdrew the licence, and the site is now occupied by the new receptacle for lunatics. Here Mr. Horne, we are told, first gave himself up to the joys of wine, and began a habit of drinking, which he improved so much, that he afterwards defeated two or three celebrated champions in potations of mere brandy. He appears to have been treated with great kindness during his confinement, and on the cause of it he wrote "a letter to Mr. Dunning," in which he discussed the terms of the information filed against him. "From this seemingly barren field," says the biographer, "was afterwards reaped a noble harvest in the Diversions of Purley, of which this tract forms four distinct chapters."

When released from his imprisonment, Mr. Horne attempted to be called to the bar, but was rejected, if Mr. Stephens may be relied on, by a majority of one vote only, and the bencher who gave that vote was Mr. Bearcroft. Mr. Stephens does not hesitate to say, that a mean jealousy, a fear of losing some portion of their business, influenced the conduct of those who decided this question. The insinuation is most base and unworthy, and should never have been hazarded without documents of unequivocal confirmation. The rejected candidate might have appealed to the judges, who have a visitorial power, and finally to Parliament, but would not, and with good reason, for it is difficult to imagine that any sound lawyer, or any well-informed statesman, would sanction the notion that a profligate or disappointed clergyman may, at pleasure, make himself a layman, and exchange the ministry of the church for the wrangling of the bar.

After writing a pamphlet against the war, Mr. Horne commenced farmer, at Witton, near Huntingdon; he planned great improvements, but the ague drove him back to London, and he took a house in Richmond-buildings, Soho.

"About this period," (1780) says the biographer, "Mr. Horne renewed his intercourse with his old friend Mr. Tooke, and passed much of his time at the seat of that gentleman at Purley. He was attached to the possessor, *from a variety of motives.*" In 1782, "he assumed the additional name of Tooke, with the privity, and

and at the particular request of a gentleman, whose heir he was now generally understood to be."

By anticipation, it may be mentioned, that these hopes were disappointed: the old gentleman found other persons who, *from a variety of motives*, gained his confidence, and the name of his self-created name-sake and heir was but slightly mentioned in his will. First and last, it is said, Mr. Horne Tooke received from Mr. Tooke no more than eight thousand pounds.

Mr. Stephens mixes the narrative of these events with a detail of his hero's first exertions about the reform of Parliament, and two elections for Westminster, in 1784 and 1788, many attendant public events being also related, in a very incorrect, perplexed, and negligent manner.

"The year 1786," the biographer observes, "forms an important epoch in Mr. Tooke's life, for it was then that he published vol I. of the ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, or Diversions of Purley."

The public opinion of this work has been long established: it evinces ingenuity and research; and it has served to illustrate some passages hitherto little understood in our ancient poets. It is a mistake, however, to suppose that the idea originated with Mr. Tooke: that all language is reducible to nouns and verbs, (the point which Mr. Tooke has laboured to establish with respect to the English tongue,) was perfectly well known to the philosophical grammarians of antiquity: "Aristoteles duas partes orationis esse dicit, vocabula et verba," says Varro de Linguâ Latinâ. This principle Mr. Tooke has successfully applied in the analysis and etymology of a multitude of English words, especially conjunctions and prepositions, by tracing them to their Saxon original. His speculations, however, though undoubtedly curious, have neither opened to us any new views of the human understanding, nor have they at all extended the limits of metaphysical or logical science, as his admirers wished the world to believe: while his work, professing to be a grammatical treatise, was most preposterously used as the vehicle of political invective, and, as occasion offered, was made subservient to other purposes still more reprehensible: the disquisition upon the word *right* is ingeniously contrived to confound all moral distinctions, if the common honesty of mankind did not rest upon some surer foundation than the conclusions of a profligate etymologist.

Returning to politics, Mr. Tooke published in 1787, "a letter to the Prince of Wales, on the reported marriage with Mrs. Fitzherbert," a pamphlet which died even before the silly report

report which occasioned it. He also produced in 1788, after the return of Lord John Townshend for Westminster, his celebrated "two pair of portraits." In this production he did great justice to the then minister, and after this vehement exertion in his cause, it was quite natural that Mr. Pitt should expect, what he soon encountered, his most acrimonious abuse.

In 1790, Mr. Horne Tooke, became a candidate for Westminster, and after having opposed Mr. Fox, and supported Lord Hood, declared himself the opponent of both. He was unsuccessful; petitioned; his petition was justly declared frivolous and vexatious; Mr. Fox brought an action; Mr. Tooke pleaded his own cause at Guildhall, and a verdict was given against him. Soon after this trial, in 1792, Mr. Tooke quitted Richmond-buildings, and, at the age of 56, established his residence at Wimbledon.

Before this time, the French Revolution, that monstrous event of modern times which has unsettled the world, had considerably affected Mr. Horne Tooke. A popular attack on government was sure to meet with his approbation, and he felt no sentiments of humanity or pity for a prince degraded and murdered, or a royal family doomed to imprisonment, deprived of the necessaries of life, treated with every species of ignominy, and, one by one, hunted to death. Mr. Stephens, not a little infected with the opinions of his hero, says,

"That wonderful event, at the period alluded to, presented itself in the most alluring attitude: for it exhibited the singular example of a great nation anxious to limit, but not destroy the power of its kings, as well as the privileges of its nobles, and eager to adopt the happier constitution of this country as a model for its future government."

The period alluded to, according to the context, was in 1792, when the king was dethroned and imprisoned, with his family, and Paris and the departments were streaming with the blood shed in a series of inhuman massacres. But, without affecting to bind a writer so incorrect as Mr. Stephens to precise dates, his description is not true, as applied to any period of the Revolution, nor should it have been uttered by a man who knew that in August 1789, nobility was abolished; that in October in the same year, the king was dragged a prisoner to his own capital by his own subjects, and that the church was robbed and overthrown. Surely none of these proceedings were adopted from our happier constitution.

Mr. Tooke, however, was delighted with the Revolution, and its excesses did not disgust him. Societies were formed, or new-modelled in London, and various parts of the kingdom, for the purpose

purpose of giving circulation and popularity to the opinions and actions of the most furious of the French demagogues. With the chief of these societies, Mr. Tooke was either in co operation or correspondence. He was a member of the Constitutional Society, and, at the request of Mr. Hardy (who had approached him in consequence of his liberal interference to relieve a man named Gow) he had revised the rules of the Corresponding Society, a body, which by affiliations and correspondences in all parts of the kingdom, affected to resemble the Jacobin Club of Paris. The efforts of these societies, and the effect their proceedings, and the publications they patronized and distributed were calculated to produce on the lower class in particular, gave just and serious alarm to Government. After much consideration, it was thought fit to arrest, and afterward to indict for High Treason, some of the most active members of the two societies, and among them, Mr. Horne Tooke.

This event was to him a real triumph. There was no sufficient proof of the charge; and as he knew himself to be perfectly safe, Mr. Tooke, on his trial, displayed a degree of coolness, presence of mind, wit and subtlety, which astonished and delighted a great portion of his hearers. His character was not so formed as to be hurt by the proof that he had countenanced others in acts and proceedings, to the whole extent of which he would not venture to go; or, to use his own illustration, that he had entered a coach with a party who were determined to proceed to Windsor, although he thought it prudent to get out at Hounslow. The account of the trial is exceedingly meagre, but it contains a most indiscreet address to the Court, which Mr. Horne Tooke intended to have spoken, had he not been prevented by some judicious friends.

In 1796, Mr. Tooke again appeared as a candidate for Westminster, in opposition to Sir Alan Gardner, though not in conjunction with Mr. Fox. The biographer has thought his advertisements and his speeches from the hustings during this contest worth preserving; we think the paper on which they are printed utterly thrown away. They are mere ribaldry for the Covent-garden mob, scarcely illuminated with a single spark of wit, and utterly guiltless of any thing like an argument.

Mr. Tooke must have anticipated his ill-success, or he would never have incurred the risque of "laying perjury to his soul," as he must have done in swearing to his qualification, at least, if he was justified three years afterward, in his return to the Commissioners for the income tax. His circumstances, according to his biographer, were such, that his friends raised by subscription a sum sufficient to secure him an income of 600l. a-year, beside a small estate at Brentford, and some money in the funds.

In

In 1801, chance, and the caprice of a very eccentric nobleman, gave Mr. Horne Tooke that which had been denied to his two successive efforts, a seat in the House of Commons. Lord Camelford offered to place him in the senate as representative of Old Sarum. But "the politician of Wimbledon" was grown wary, and

"Before he would engage under his auspices, determined to be better acquainted with this nobleman, whom he had lately seen, for the first time, *through the medium* of a neighbour. He accordingly sat up three days and three nights with him, and at the end of that period, consented to become one of his members!"

It would be interesting to know how the politician and his patron passed their time during this long sitting: did they talk politics, drink brandy, or play at back-gammon?

The great expectation excited, and the freezing disappointment experienced by those who attended Mr. Tooke's displays in parliament, are fresh in the memory of most men. It was proposed to expel him, as incapable of sitting, from his being a priest. The minister, Mr. Addington, was of opinion, that a milder course would be more proper, and would prevent the discussion of dangerous questions. He therefore brought in a declaratory act, effectually preventing a repetition of the abuse, and Mr. Tooke was permitted, contrary, perhaps to his expectations and his hopes, to sit till the dissolution of the parliament in 1802, and then to retire without the renown of a martyrdom. Mr. Stephens attempts to represent the statute as made on purpose for Mr. Horne Tooke, but, in fact, it is a mere declaratory law, no part of it being new, except the penal part, which did not affect the clerical senator. The policy of the law is too evident to require a single word of illustration. Mr. Stephens's opinions seem to be, in a great measure, derived from the advertisement which his hero published on the dissolution in 1802, addressed to the electors of Westminster.

The following year, Mr. Tooke died, and disappointed the expectations of his self-created name-sake, by bequeathing to him, instead of a splendid inheritance, a legacy of five hundred pounds, and to his daughters, instead of ample portions, one hundred pounds each, "being the exact sum he bequeathed to his postillion." Mr. Horne Tooke had endeavoured to guard against the caprice of the old tradesman by an agreement with his nephew, and supposed only competitor, Colonel Harwood, that, whoever might be the fortunate man, the prize should be equally divided; but the bulk of the property being bequeathed to a Mr. Beaseley, the Colonel would only give a bond for 4000l. and that led to "a tedious and expensive chancery suit."

It

It was rather hard that neither Beckford nor Tooke shewed more liberality toward their political tutor. It affords but little encouragement to those who shall undertake the task of nursing those heavy children of commerce, who mistake pride for ambition, and fancy that their wealth, and the borrowed opinions of some factious scholar, can make them pass for patriots.

Mr. Stephens, having now told almost all that he has to tell, and having still half a volume to compose, devises a curious plan to waste paper. He dubs the poor deceased Blackwell-hall factor, "a member of the old English school of politicians," and discovering that his hero was, after the death of this person, the only survivor of the school, he thinks it a good opportunity to give an account of some of the other professors. Accordingly we are furnished with biographical notices of Alderman Beckford, Mr. Serjeant Glynn, Alderman Crosby, Alderman Sawbridge, Alderman Townshend, Alderman Oliver, Mr. Morris, the barrister, and Dr. Warner, a popular preacher at Tavistock Chapel. We believe that this old school must be quite new to most readers: the professors have generally been considered as very inferior actors in the great political drama, mere tools in the hands of more acute and enterprising persons, who flattered the pride of these civic pretenders, that they might profit by their noise, their coarseness, and that vulgar insolence which they mistook for intrepidity. Serjeant Glynn might be an exception from this observation; but, whatever he might be as a lawyer, he was little considered as a politician, unless it were during that short period when his exertions respecting the Middlesex election procured him the equivocal honour of having his portrait engraved, together with those of Mr. Wilkes and Mr. Horne, under the facetious denomination of "the three Johns."

But as the "old school" would not fill up the volume, the "new school" must contribute. To introduce these personages, we have an account of Mr. Horne Tooke's Wimbledon dinners, which, if we rightly understand Mr. Stephens's language, commenced after the trials for treason in 1794, when the *talents and innocence* of his hero *becoming alike conspicuous*, all his friends were eager to administer to his wants, and rescue him from unmerited poverty and distress; so that he *made the best of a disgrace*, and fell on his feet like a cat.

With all the eloquence of a gratified guest, Mr. Stephens describes the arrival of the company, the courtesy of the host, the smiling holiday face of the footman, the appetite gained from the air of the heath, a complete bill of fare, from the fish down to the wine, the currants, and the pears; and these good things were improved by the colloquial powers of the host,

"whose

" whose gibes and jokes seemed to act as so many corroborants, at once strengthening and improving the appetites of his guests." Amid the company, which Mr. Stephens rightly (if he describes it truly) calls *a motley assemblage*, Mr. Tooke was, " like Cato of Utica, flattered with the faint image of a senate, composed of his friends, adherents, and dependants." In the list of guests are the following names, to each of which is subjoined some kind of anecdote or biographical notice: Lord Erskine, Sir Francis Burdett, Mr. Bosville, Mr. Porson, Mr. Paull, Dr. Geddes, Mr. Paine, General Murray, Major James, General Arabin, Mr. William and Mr. Hobbes Scott, the Hon. George Hanger, Mr. Timothy Brown, Sir Humphry Davy, Dr. George Pearson, Mr. Cline, Mr. Clifford, Count Zenobio, Joel Barlow, Mr. Knight, Mr. Crowe, and Sir James Mackintosh.

It must be evident to the reader, that this list is formed at random, and might have been extended to any length to which the author could carry his faculty of enumeration. Some of the individuals named never could have met; some could never have been at Wimbledon while Mr. Horne Tooke lived there. Thomas Paine, for example, left England in 1792, never to return. It might else have been entertaining to hear him and his host discussing some of Paine's political, religious, and social opinions. They might have differed materially on a proposition laid down by the author of " the Rights of Man," that as every title is a nick-name, every nick-name is a title; and that no man takes a new name until he has done something to make him ashamed of his old one. Perhaps too, as Paine was a proficient in brandy-drinking, Mr. Tooke might have added a leaf to his laurels, by laying him under the table, as he did Professor Porson.

Mr. Stephens seems a little embarrassed in rescuing his hero from infamy when he touches on the case of Mr. Paull. This adventurer, without birth, property, education, or public services, presented himself as a candidate for Westminster, and at a time when Sir Francis Burdett was completely foiled, while opposed to men of no greater talent than Mr. Byng and Mr. Mellish, stood in unrivalled popularity as the antagonist of Mr. Sheridan. With that able man he maintained the conflict for fifteen days, polled many more votes than ever had appeared for Mr. Horne Tooke, many more than had been gained by all the means employed for Sir Francis Burdett in 1802 and 1804, and would certainly have been returned, had not the interest of Sir Samuel Hood been brought in aid of Mr. Sheridan. That parliament being speedily dissolved, Sir Francis Burdett quitted the unproductive field at Brentford for the easier harvest of Covent-garden.

garden. Mr. Paull, who had dissipated the small residue of a very limited property in his former contest, expected that the new candidate, who was to use the engines prepared by him, would, at least, have joined his fortunes, and made a common cause with him. But Paull's pretensions, property excepted, were too like those of Sir Francis Burdett to make this approach desirable, and accordingly his advances were austerely repulsed. Something which he deemed ungracious having passed, a duel ensued, in which both were wounded. Mr. Horne Tooke, on this occasion, shewed his wonted venom in attacking a man whom he had previously supported, and Mr Paull was assailed with abuse as severe, though not so copious, as that which had been bestowed on Mr. Wilkes and Mr. Pitt. In a letter to the Editor of the Times, published while Sir Francis Burdett and Mr. Paull were candidates for Westminster, Mr. Paull was compared to the old man of the sea riding on the shoulders of Sindbad the sailor. The Editor of the Morning Chronicle very happily seized the idea, and shewed how much more justly and naturally the application might be made, if Sir F. Burdett were continued as Sindbad, but his irremoveable rider were represented by Mr. Horne Tooke himself. The caricaturists adopted the thought, and the public without hesitation acknowledged its correctness.

Pursuing the abuse of Mr. Paull, Mr. Horne Tooke published a short pamphlet, in which he asserted, that he had never been prevailed upon, though much importuned by Mr. Paull, "to write a single syllable for him, or concerning him." This assertion, mixed with much venomous abuse, produced an answer from Mr. Paull, in which he printed some letters from Mr. Horne Tooke; and, by other indisputable documents, proved that the reverend gentleman was not improved in veracity, as he advanced in age. The final result, however, must have gratified him extremely; for Mr. Paull, ruined in his fortune, and deprived of every hope, was driven to drinking, to gaming, and at last to suicide.

The residue of the work consists of a tedious detail of the hero's complaints, symptoms, and remarks; an account of his most absurd project of a tomb in his own garden, his useless alterations in his house, walls, and coach-house, and, finally, of his death and burial, which, contrary to his intentions, was at the church of Ealing, in the tomb of his sister; his heirs had discovered, that his interment in the precise spot he had chosen, "would deteriorate the value of his estate."

Differing so widely as we do from Mr. Stephens in opinion, of the merits of particular acts of his hero, it is not to be supposed that we shall concur in the summary of his character, with which

these volumes conclude. To us he appears to be a man whose abilities were overrated by himself, as well as his adulators; who, possessing certainly very considerable talents, vainly imagined their range unbounded, and their application universal. Hence he became restless and enterprizing. He sported the church as a field too circumscribed for his ambition; and as he entered it, apparently without the faith and the virtue necessary to make him one of its ornaments, he made a merit of insulting and striving to disgrace his order. Thus, while a clergyman, he was ambitious of being thought a beau, a lawyer, a duellist, a politician, a libeller, and an orator. His vices were consummated by his openly living in a state forbidden to one of his order, more peculiarly than to other men: when he resigned the gown, he had but two vices to acquire, drinking and swearing, and in both he became an admirable proficient. A great effort is made to represent him as disinterested, because he neglected the means of gaining ecclesiastical promotion: in this, his vices seem to have impeded him, more than any semblance of virtue. Yet a different motive may, without improbability, be assigned for his eager solicitude to attach himself to those who, by subscription, raised their adherents to sudden independence, and for his wonderful regard for two very rich, but, in other respects, very unimportant individuals, Mr. Beckford and Mr. Tooke. His temper seems to have been of the worst possible description; few of those, for whom he professed friendship, seem to have escaped from suffering under its vehement sallies, and when rouzed to hate, his hate was unremitting and deadly. No previous friendship, no compunctious feeling, could avert or mitigate his rancour; and if we find among the objects of his incessant detestation such a man as Lord Mansfield, we are less disgusted at that, than at his hostility to Mr. Pitt, Mr. Wilkes, and Mr. Paull, for each of whom, in different degrees, he had professed personal friendship, or political admiration. It is said, that in his own house he was mild and benevolent: we have no objection to believe that he was so; it would indeed be extraordinary to find a man living so long in society, without assuring himself of real friends within his own walls, at least.

His consistency as a politician is much applauded. He certainly, at all times, clamoured for parliamentary reform, and always professed a hatred of tyranny, and love for the constitution of England. The reform of parliament is one of the vague, undefined speculations, which have been used by the malignant, for the purpose of unsettling the public mind, and endangering the public peace. Whatever may have been Mr. Horne Tooke's particular plan, he never refused his advice and aid to those who professed intentions which he was afraid to avow. Of his love

of

of the constitution, his conduct, after the beginning of the French revolution, affords a specimen, which can leave no doubt that it then existed merely in profession.

At a late period of his life, he demonstrated his utter disregard of liberty and humanity, by refusing to sanction a plan proposed by some for a strong address in favour of the Spanish Patriots, alledging, that "the Spaniards were so degenerate a people, that every change must be for the better; even conquest and subjugation themselves, ought to be contemplated as a melioration of their condition." Yet this man, whom the massacre of Madrid could not move to pity, pretended to humanity and a love of liberty; and, at home, was the patron of every species of effort hostile to government and order, from the plots of the Societies in 1793 and 1794, down to the perjuries at the Middlesex elections, and the O. P. riot at Covent-Garden Theatre.

Of the work, our opinion has been so amply delivered in the course of this review, that little recapitulation or addition is necessary. The style is, in general, below mediocrity of composition. When the author attempts to raise himself by metaphor, or other rhetorical ornament, his failure often becomes truly ludicrous. We have already given some instances of this defect, and we will add two, taken, almost without selection, from a great number.

"He would brandish his Miltonic spear, and, Abdiel-like, disclose the toad, inflated with corruption, that had assumed the godlike hue and form of a patriot, seemingly panting for the happiness, prosperity, and liberties of the country."

"This ministry," the Coalition, "was easily pushed from the pinnacle of power, by the *jealous finger* of prerogative, and soon after dissolved, even as a party, in its own impotence."

The carelessness of the author, which we have noticed on many occasions, is not confined to the important parts of the narrative, but extends even to minute circumstances. Thus, he speaks of a general election in 1788; makes Mr. Pitt alive, and in the plenitude of his power in 1809, and has many similar mistakes.

Of his scholarship, these volumes afford us small means of judging. He does not seem to be at all acquainted with the history and constitution of his country; his Latin is in general pretty correct, except such errors as a little attention to the press would have removed. In one Italian quotation, he has committed so many horrible mistakes, as to prove himself intirely ignorant of that language, and his French is very little better.

But the main fault of the work is a desire to swell the number of pages, without adding a tittle to the stock of information. We have frequently noticed this blemish in the course of our remarks,

marks, and we believe that half the contents of the volumes before us might be retrenched, without leaving the least deficiency in the narrative. In this expurgation, we should include, the correspondence with Mr. Onslow, with Wilkes and Junius, the City address, the election addresses and petitions, his speeches on the hustings, and his speeches in Parliament; his history of the art of printing, of Machiavel, Buchanan and other authors whose works his hero read, of Churchill, Smollett, Murphy, and many others who might only have been incidently mentioned, and the lists of the old school and the new. This matter is evidently compiled for the mere purpose of swelling the volumes; and perhaps Mr. Horne Tooke foresaw the probable effort of his future biographer, when he archly sent him the emblematical present of a copying machine.

BRITISH CATALOGUE.

DIVINITY.

Art. 8. *The Fall of the Leaf. A Sermon preached at the Close of Autumn. By the Rev. T. Gr. Taylor, A. M.* pp. 14. 1s. Rivingtons. 1813.

The vicissitudes of the year have ever furnished an inexhaustible store of moral reflection to the mind of man. The images derived from the appearances of nature around us, though ever so often obtruded upon our thoughts, never fail to enforce attention; the warning voice of the seasons as they pass away, though repeated a thousand times in the poetry both of ancient and of modern days, and inculcated in the lessons of morality throughout every age and in every language, seems to be heard every hour with a new and increasing interest. A more proper subject therefore cannot be chosen by the preacher to awaken men to a sense of the fleeting and precarious tenure of mortality, than those changes in the natural world, which find an echo in the breast even of the careless, the dissipated, and the profligate. To enforce these reflections in animated and judicious language, and to engraft the ideas derived from natural appearances on the stock of Christian consolation, is a duty which is too often neglected by the candidate for popular applause. We dislike moral discourses at all times in the shape of sermons; but a medley of prose and verse, a page of Thomson's Seasons, lowered down into a flowery and flimsy essay, is to us the surest sign of a vitiated taste, and of an idle and inefficient mind. Such sort of artificial rhetoric and delirious declamation, where the prose is infected with the

madness, not the fire of poetry, never yet raised an idea in the minds of the congregation beyond that of transient and feeble admiration. No moral lesson is enforced, no heart is awakened to a sense of its own condition. We are happy in being enabled to state, that the Sermon before us is composed after a very different model. It is a judicious and a Christian discourse, and the author has happily connected the reflections arising from the appearance of nature in the season of autumn with the leading features of the Gospel dispensation, and has, with much feeling and taste, combined the language and the images of the former with the corresponding terms and similar representations of the latter.

"What shall we say then? If all the trees of the wilderness through which we are travelling do lose their leaves and die, let us look with the eye of faith into the heavenly Paradise, and place our hopes upon the tree of life, whose leaf shall not wither. We read in the Revelations of the tree of life, which is 'on either side of the river, clear as crystal, proceeding out of the throne of God, and of the Lamb; and the leaves of the tree were for the healing of the nations.' Under this expressive image, Christ is represented to the Christian as the author of eternal life to all that believe, and through faith overcome the world. He is the only source of Christian health and sanity; the medicine which is given of God to heal our sickness. 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.' This is the promise of our Lord and Saviour himself; and as it was death to our first forefather to taste of the tree of the knowledge of good and evil, so it is life to the fallen sons of Adam to partake of the healing virtues of this tree, which is set for their recovery."

When the images suggested by the season of autumn and the fall of the leaf are thus judiciously associated both with the language and the doctrines of Christianity, they cannot fail to inculcate an useful and permanent admonition on the mind of the hearer, and to extend their salutary influence to the heart.

POETRY.

ART. 9. *Safie. An Eastern Tale. By J. H. Reynolds.* Crown 8vo. pp. 91. 5s. 6d. Cawthorn. 1814.

If Mr. Reynolds be a young author, we are inclined to augur well, from his present production. He has faults, but they are not of that kind which is incurable. They are faults of abundance, not of sterility. He seems to write with rapidity, and is, therefore, often careless; he has a warm imagination, and is, consequently, at times, turgid and extravagant. He is, however, in general, polished and vigorous; and he has a variety and freedom of versification, which attest his possession of a musical ear. The costume of the scene which he describes is well preserved. The story of

Safie

Safie may be told in a few words. Safie is the beloved mistress of a Persian named Assad, and is wrested from him by an attack, which a Turkish chief suddenly makes on his peaceful habitation. Assad is wounded in the conflict. Awhile he laments her loss in sullen and heartless despair.

" —Still this sorrow remain'd behind,
A spectre to the heart!
He look'd from his lattice on rising day,—
He sigh'd aloud and wept alone:—
And though loveliest scenes around him lay,
He look'd upon all,—and thought on none!"

At length he sets out, with a few faithful slaves, to discover her place of residence. Chance directs him to it, and, at the same moment, gives him reason to believe that his fair one has forgotten him. He attempts to storm the Haram, but is vanquished, again wounded, taken prisoner, and thrown into a dungeon. Unable to bear his defeat, and the faithlessness of his mistress, he puts an end to his existence; but not before he has written, for the perusal of Safie, a scroll, in which his conflicting and blended passions are delineated with glowing colours.—To give some idea of Mr. Reynolds's style, we will quote his description of the dawning of day.

" The mist was dispersing o'er rock and mount;
The mist was flitting from wave and fount;
The dew was dropping from grass and flower,
The trembling beauty of an hour.
You would think it was morn by the freshen'd air,
That kiss'd the face, so cool, so fair,—
And by many a tint that loves to lie
On the furthest edge of an Eastern sky:—
For as maiden coy, when her lover near
Whispers his suit in her list'ning ear,
Feels at her praise a modest blush
Spread o'er her cheek its glowing flush,
Till a smiling light and pleasure dance
Bright on her rosy countenance:—
So the faint red tints of rising morn
At first the bashful East adorn,
Till increasing in glow, at last the day
Bursts forth on many a laughing ray;—
And so the rose, the garden's glory,
Resplendent in Arabian story,
That sweetly trembles to the tale,
When warbled by the nightingale,
That seeks to share the lover's bliss,
With ruby lip, and perfumed kiss,
Displays at first such simple streaks,
As line the sky when morning breaks,
Which heightening still, and still increasing,
As from the circling leaves releasing,

Divinely sweet,—supremely gay,—
It blows,—it blushes into day.
" Look to the West, and you'd think 'twas night,
By the pensive cast of the sober light,—
By many a lingering moonbeam shining,
Though faintly in the light declining,—
And by scatter'd stars o'er the pale blue sky,
That tremble in bright uncertainty.
" 'Twas just that dim, that dubious hour,
When darkness yields her gloomy power,—
When the day first rising in the East
Sees the night expiring in the West,—
And every object shuns the sight
So faintly seen in the faint twilight."

ART. 10. *Moonlight, a Poem; with several Copies of Verses. By Edward, Lord Thurlow.* pp. 75. 5s. White.

The two noble bards of our country seem to have been influenced in their birth by some strange conjunction of the planets. While Lord Byron has proudly claimed to himself " the land of the sun," as his poetical estate, Lord Thurlow, with more diffidence and modesty, aspires only to a few acres in the moon. We hardly know which of the two noble authors is to be esteemed the most fortunate in his patronage. Lord Byron indeed doubts whether his favorite " sun can smile on the deeds his children have done?" Now we are clear that the moon can with a very safe conscience " smile at all the deeds her children have done," which consist principally in poetical presents to their pale-faced parent. But we must earnestly request our readers to repress every ludicrous idea, and to summon all the gravity, which such a sacrifice as the noble Lord has made to his " chaste, though changeful Dian," so imperiously demands. He is not contented with offering, like his predecessors, some half dozen sonnets, a pair of irregular odes, or a few poetical visions to his mistress; he is resolved to present a sacrifice worthy of himself, no less than four hundred high, haughty, and most heroic lines, not twined together in couplets for mutual support, but hale, hearty, stout lines, and all, like noun-substantives, capable of standing by themselves, on wire-wove quarto, environed with a moat of margin as wide as the Paddington canal. Now we are sure that the moon must consider such a poetical hecatomb to her charms, as the more generous and disinterested sacrifice, because it so happens that she has been very much out of fashion of late. Since the introduction of those horrid Scotch mountains and barren heaths, the moon has hardly been presented with a single sonnet; and instead of being queen of the feast, she is now scarcely permitted to take her seat at a side table, and to be summoned as a matter of course to silver over a few broken arches in Melrose Abbey, when a poetical party choose to indulge themselves in a fete

fête champetre within its walls. Her ways and means also must, of late years, have decreased considerably. Formerly she was the established receiver of all stolen sighs, broken vows, and cast-off griefs, which are now all whispered to "the dark blue sea," or the "heather hills" of Scotland. The greater credit is due to his Lordship for recalling our affectionate feelings to their ancient object, and for setting us so noble an example of the tribute due from all her poetical admirers.

The poem is preceded by a dedication (for no particular reason why) to Lord Eldon, which opens with the following sentence: "In this fair morn of the liberty of Europe, after a long night of solicitude and counsel, in which your Lordship's wisdom has been eminently seen." We believe that the Lord Chancellor hears too much of counsel by day, to require their attendance at night: perhaps, however, this is an oblique hint to his Lordship, that, like the Master of the Rolls, he ought to sit, when not detained in the House of Lords, after dinner. The poem opens with an invocation to the "divine Muse."

"Come then, diviner Muse, and dwell with me:
Since the great princes of the world, confin'd
Within the pomp and pageantry of state,
Deny thy presence, to whose searching eye
The world and its ambition is a dream,
And all its glorious and high-sounding pomp,
Charmful to sense, well weighed in thy ear,
But musick to a spectacle of woe.
Come then, diviner Muse, and dwell with me:
I offer thee my heart, and with it too
Such entertainment as that heart can give,
A fellowship of thought."

The Muse must feel herself much obliged for his Lordship's kind offer; but we rather think, that in the person both of herself and her followers, she would prefer a fellowship of King's or Trinity, to so starved a provision as that of thought. As a sinecure, perhaps, she might not object to it, from his Lordship.

"Now silence is in the air, and sound is none."

A German commentator would first of all grace this figure with a Greek name of twelve syllables, and then produce the following passage from the "Critic," illustrating its beauties:

"The Spanish fleet thou canst not see, because—
It is not yet in sight."

The subsequent lines are like a Jew pedlar's jewel box, one blaze of brilliants.

"———The sprinkled stars
That shine, like diamonds, in the blue serene:
Blest harbingers of bliss, and beacons fair,
That guide our wandering steps through a world

Of

Of error, that our wandering feet beguiles,
I gaze on you with love and rising hope,
That when the mass of this empoised globe
Is purged with fire, &c."

Here, as Mr. Puff says, you have trope, figure, and metaphor, as plenty as noun-substantives. The mythological reader will be much delighted with the novel and daring imagery expressed in the following lines:

" What soul, that lives, from off this upper stage
Has down descended to the gate of woe;
Where Cerberus, the cruel worm of death,
Keeps watchful guard."

The idea of descending to the infernal regions through a trap door, at the sound of the prompter's bell, is happily conceived, and would form an appropriate conclusion to Shakespeare's seven ages of life. But the most extraordinary discovery in Mythology remains to be discussed, that Cerberus is a worm, not a dog. This will hereafter puzzle many a dull commentator on the beauties of English literature. Till a better comment be produced, we shall venture an elucidation of his Lordship's meaning, and shall suggest, that he has, after all, only used the well known figure of *pars pro toto*, the worm to be found under the puppy's tongue, for the entire animal; and we defy Professor Heyne himself to have invented a more ingenious or probable explanation.

" Awhile, O dear companion of my steps,
Awhile to this seclusion let us pass,
Where, underneath the laurel and the yew,
The owl, loud hooting to the frosty air,
Reposing in this shade our dewy feet."

We know not of what materials his "diviner Muse" may be composed: but we most seriously advise Lord Thurlow, in his own person, not to try the experiment of *bivouacing* under a yew tree, in a cold frosty night; lest his Lordship should be ushered down one of his own trap-doors, into the shades below, there to pay his poetical devoirs to his old mistress the Moon, under her more awful form of Proserpine. Perhaps, however, in these lines is contained the puff collusive, or the puff by implication of " the new patent fleecy-hosiery shirts," which can alone secure the shivering bard from the horrors of a rheumatic fever. But let us proceed; and within the space of two lines our chilly fit will be relieved, for his Lordship has generously provided a comfortable fire for himself and his Muse.

" We may observe the chariot of the Moon
Wheel her pale course through the mid plains of heaven,
Link we our souls unto her burning wheels,
And in her flaming orbit, let us pass
O'er sea and land, in our entranced thought."

A very comfortable journey, doubtless, if both himself and his companion were fire-proof, or could be provided with a box coat of *asbestos*. But, after all, we fear that it is only his Lordship's soul, which is to take this midnight expedition in a fire-balloon; and his poor body is still to be left half frozen under the yew tree. Now really we think that it would have been quite as poetical, and much more comfortable, if he had put his body to bed, and then his soul might have eloped with the Muse to the Gretna-green above the stars, if it had chosen. But we shall soon come to the end of our journey.

> "Then now, O Muse, alighting from the car
> Of that pale traveller, the crescent moon,
> Wakeful Diana, let us sit, and think."

What is meant by "then now," we cannot conceive. Surely it ought to stand "now then:" a much more spirited exclamation, and one constantly used (which renders it more appropriate in this place) by a mail-coach guard, to awaken a sleeping passenger at the end of his journey.

In a few lines farther, we discover that Cerberus is really a dog, with his full complement of mouths and heads.

> "That if the triple-mouthed dog of hell
> Should howl a leash of languages at once."

"Hav'n't I heard that line before, Mr. Puff?" "No, I fancy not...where pray." "Yes, I think there is something like it in Hudibras." "Gad! now you put me in mind of it, I believe there is; but that's of no consequence: all that can be said is, that two people happened to hit on the same thought, and Butler used it first, that's all."—His Lordship, we dare say, never heard of the couplet in Hudibras:

> "Or Cerberus himself pronounce
> A leash of languages at once."

The poem concludes with an affectionate adieu to his companion, the Muse, and his mail-coach, the Moon: for really, though the poem is dedicated to her honour, she is considered as very little more than the proprietress of a fire-balloon, for nightly excursions.

Of the Muse, of the Moon, of Lord Thurlow, and of his Poem, we take our respectful leave; grateful for the amusement it has afforded us, and in earnest hope, that after a proper interval, his Lordship will present the literary world with another effort of his Muse, not less abounding in sublimity of thought, happiness of expression, and originality of conception.

ART. 11. *Poems by Samuel Blake Frome.* Small 8vo. pp, 175. 1813.

Mr. Frome has much to learn, and much to unlearn, before his compositions will be such as to deserve a lasting existence. He is often

often tame, and he often mistakes wildness for vigour. In taste he is sadly deficient. Yet he is not without poetical talent. Many passages, and one or two whole poems, in his volume, induce us to believe that, with care, he may in time produce something worthy of being remembered. Fancy and spirit not seldom shine through the cloud of his faults. But we seriously advise him to be less easily satisfied with his verses, than he seems at present to be. The forty three fragments of four and eight lines each, which bring up the rear of his volume, seem to prove that he has an elevated idea of the value of every scrap which falls from his pen. Unfortunately, however, these fragments contain fewer poetical thoughts than any other part of the volume. In fact they have no pretension whatever to praise.

DRAMATIC.

ART. 12. *Mustapha: a Tragedy.* 8vo. pp. 106, 3s. Gale. 1814.

This tragedy is published anonymously. But, whoever may be its author, he need not blush to own it. To most of the pieces, which have lately come before us, it is far superior. The story, which is taken from the Turkish history, is well managed, and excites a strong interest. The chief characters are skilfully drawn: they display many of those nice touches of nature and passion, which rivet the attention of the reader, by giving a sort of life and reality to a scenic personage. Without being inflated, the dialogue is vigorous and poetical; and the versification has much of the spirit, and flowing ease, which are so delightful in the productions of our elder dramatic writers, and the total want of which is such a serious fault in the tragic pieces of most of the modern dramatists.

EAST INDIA COMPANY.

ART. 13. *A Letter to the Right Hon. Lord Grenville, occasioned by some Observations of his Lordship on the East India Company's Establishment for the Education of their Civil Servants. By the Rev. T. R. Malthus, Professor of History and Political Economy at the East India College in Hertfordshire.* 8vo. pp. 38. 2s. Johnson and Co. 1813.

It is only of late years that any serious attention has been paid to the subject of the education of the East India Company's civil servants. For a considerable period after our power had been established in the East, the principal consideration with regard to the young men, who went out to India, was how they might be qualified to amass fortunes within the shortest period, to enable them to return to Europe: the good government of so many millions of people, the honour of the British name, and the acquirements and views by which these paramount objects might be most

effectually

effectually secured, however they may have exercised the reflexions of a few thinking men, were never systematically contemplated: the education of the youth who were destined to India, differed not essentially from the ordinary instruction afforded to the merchant's clerk, unless it were in a smattering of Persian for the purpose of correspondence, in the place perhaps of French.

Every enlightened and benevolent mind must rejoice in the prodigious improvement in this respect, which has lately been effected. It is now clearly understood, that the situations filled by the civil servants require an education adapted to their peculiar duties: it is seen that a mere acquaintance with figures, and with the sordid doctrine of profit and loss, fall far short of their requisite qualifications. Every young man, who goes out to India in a civil capacity, must be regarded as eventually a future statesman: he should be initiated in the science of government; his mind should be habituated to consider the principles which promote the prosperity of empires; and in aid of comprehensive and general views, he should possess an intimate acquaintance with the languages and the prejudices of the extraordinary people, whose interests and happiness are to be the objects of his care.

The present pamphlet, in which these subjects are briefly considered by a man of clear and vigorous understanding, originated in some expressions, which fell from the Noble Baron in the House of Lords. Mr. Malthus says,

"I do not recollect the precise terms of expression used by your Lordship in speaking of the East India College; but I think the substance of what you said on this topic, and the manner in which it was introduced, was as follows:—

"The Earl of Buckinghamshire, after paying high compliments to the Marquis Wellesley's enlightened views in founding an institution for the education of the Company's civil servants, having stated that he still considered the present system that had been adopted as preferable, your Lordship intimated that you could not agree with the Noble Earl in thinking, that an establishment at home, aided by a truncated establishment in India, was to be compared with the great and consistent plan of Lord Wellesley: that, on the contrary, you thought the College at Hertford ought to be suppressed as a baneful institution, which separated young persons from their friends and companions at an early age, and formed them into a class resembling an Indian Caste; that the young men to be sent out to India ought to be selected from the public schools of the country, where they would learn British feelings and British habits; that this selection should be founded on good acquirements and good conduct, and should take place at an age not earlier than the usual time of leaving England from the East India College."

We wish that our limits would allow us to follow our author through his examination, and, we think, refutation, of the leading principles contained in this statement. The former half of the pamphlet

pamphlet is an able vindication of the system pursued at Hertford with reference to the future situation of the students on their settlement in India: the latter half is devoted to some remarks upon the splendid project of Marquis Wellesley. In most points we agree with Mr. Malthus, with the exception, perhaps, of what is said at p. 24, upon the hazards to which Lord Wellesley's scheme would expose young men on their arrival in India: the power of borrowing money to almost any amount would indeed be ruinous to young men in any part of the world; but the Marquis foresaw this evil, and made admirable provisions to meet it. We ourselves are decidedly friendly to the Hertford institution, but we admire the genius which planned the College at Calcutta; and we think that if the discipline of the latter were invigorated to the full extent of the Marquis's plan, the two institutions would afford an education as completely adapted to the ends proposed as any which human wisdom can devise. We by no means consider them as rivals or competitors, but as aiding and co-operating to produce one grand result; either without the other is necessarily imperfect.

Of the usefulness of the College at Hertford Mr. M. has given us the following statement, and nothing can be more conclusive:

"In the year ending June, 1811, the only year of which all the required particulars can as yet be collected, the number of students which left the Calcutta college qualified for employment was twenty, of whom the number from the college in Hertfordshire was twelve; *viz.*

Six, who left the Calcutta college,	after 6 months residence.
Two, ...	after 8 months residence.
One, ...	after 9 months residence.
One, ...	after 2 years residence.
Two, ...	after 3 years residence.

"The number of students who left the Calcutta college at the same time, but who never were at the college in Hertfordshire, was eight; *viz.*

Three, after a residence of	$2\frac{1}{4}$ years.
One, ... of	3 years.
One, ... of	$3\frac{1}{4}$ years.
Two, ... of	4 years.
One, ... of	$4\frac{1}{4}$ years."[1]

The great popular objection to the Hertford institution is the insubordination of the students; but for this we have heard other reasons assigned than the want of firmness in the Principal and Professors, and they have not been very different from what is hinted at in the following extract.

"Yet whatever the East India College in England has hitherto done, has been done under great and obvious disadvantages—disadvantages sufficient to undermine the discipline of any place of education, particularly that of a new institution uncongenial to the prevailing prejudices of the public.

"It has had to contend with the evil of an appeal, in all cases of importance

importance, to a body of men, whose individual interests could hardly fail to be always in opposition to the interests of the discipline. It has had to contend with a party connected with Indian affairs, from the first, decidedly hostile to the college, and indulging themselves, as there is too much reason to believe, in a sort of language respecting it, of a nature to produce the very worst effects on the temper and conduct of the students connected with them. And it has had to contend with an impression of instability, arising from the two preceding causes, necessarily tending to generate disturbances, and to produce the very evils which it prognosticates.

"But let these disadvantages be removed, let the discipline be placed on a proper footing, by giving full powers to the Principal and Professors, with an appeal only to some one individual of high rank, not immediately connected with the patronage of the students. Let the stability of the college be secured by some legislative sanction, which will prevent it from depending upon the variable wills of a fluctuating body of Directors. Let the age of admission be sixteen, instead of fifteen. Let some moderate test be established, particularly in the oriental languages, to stimulate the industry of the most idle and least able students, and to prevent those from proceeding to India who can only be a burden to the service. And, to these, let a few subordinate improvements be added, which need not be detailed here: and I should be very much deceived, if the institution did not answer the express purpose for which it was established, in a more than common degree." P. 34.

Something, we believe, has been done towards these improvements by provisions in the act of last year; the College at Hertford is placed under the cognizance of the Board of Controul, and a visitatorial power is vested in the Bishop of London.

We earnestly recommend Mr. M.'s pamphlet to all who take an interest in this very important subject: we have seldom known so much good sense compressed into so small a compass.

MEDICAL.

ART. 14. *Letters addressed to the celebrated Duke of Piccadilly. By an eminent Royal Physician. Written at different Periods of his Grace's Life.* 64 pp. 2s. 6d. Sherwood, Neely, and Jones. 1814.

Of all the impudent attempts we ever witnessed, to extract half a crown from the pocket of some tottering valetudinarian, or decrepit debauchee, this is the most laudably audacious. Promise, large promise, is the soul no less of a title-page, than of an advertisement. Health, strength, and a long life to enjoy them, are the least of the blessings which this pamphlet holds forth to its purchasers. So far, indeed, will its professions be fulfilled, that not one of its readers, if he falls not a martyr to his indignation at being cheated of his half-a-crown, will be in the slightest degree endangered

dangered either in his health or his morals by its contents. We consider this as no slight recommendation in favour of a pamphlet with so suspicious a title. Whatever be the view with which its pages may be cut open, it will present to the eye the vacuum, and void of nihility. If an old abandoned profligate, whose vices have forsaken him, before he was willing to forsake them, and like rats, have made their timely escape from the tottering and sin-worn fabric of his constitution, should feel desirous, after the great exemplar of the title-page, to cement the shattered fragments of his strength, and to enter into a new bargain with the devil, he will find himself most woefully disappointed. He that reads the pages before us with such a design, will find himself neither wiser nor wickeder than when he began. We should also advise the shivering hypochondriac to be cautious how he encounters the irritability consequent on so severe a disappointment as he also will most assuredly experience. Here will be found none of those high-seasoned alarms, nor horrible histories, which have so delicious and piquant a pungency to the taste of a nervous imagination: all sober, solemn, soporific water-gruel, without one grain of salt of any species, either to kill or cure; and all to recommend, by the puff direct, a "domestic tonic," and "anodyne aperient," sold by a Mr. B. Perrin: which the author of this pamphlet is desirous to make his readers believe, were the medicines used for forty years by the celebrated Duke, to whom these letters are supposed to be addressed. Now really we must give the author still more credit for his impudence, than we were at the first disposed to allow, for attempting to make the public pay half-a-crown for his puffs direct on this composition of gentian and rhubarb, called a tonic. The public have as yet had the privilege of being entertained with puffs *gratis*; but really it is too bad to transfer these amusing portions of a public paper to a regular stitched pamphlet, and thus by one blow to deprive the public of their amusement, the stamp-office of its duties, and the reader of his half-crown. One ingenious discovery cannot be passed over in silence, out of justice to the author; we mean the recommendation of a new medicine "founded on the chemical combination of a mineral never before heard of—*Alkalized Hydrargyrate of Molybdena.*" We must certainly allow that this is a combination unknown to any nomenclature of chemistry, ancient or modern, under its present name; but we would suggest, that the composition itself is not so uncommon, as may at first be imagined, and that our chemical readers will recognise it under its more common name of "High-dried Hyper hardihood of Humbug;" a combination into which, as is well known, brass enters very largely; it is a composition much swallowed by the public at large, and forms a very considerable proportion of such pamphlets, as the one now submitted to our view; whose authors have not before their eyes the hydrophobia of a critical horse-pond.

ART

MISCELLANEOUS.

ART. 15. *Frostiana: or a History of the River Thames in a frozen State: with an Account of the late severe Frost; and the wonderful Effects of Frost, Snow, Ice, and Cold, in England and in different Parts of the World; interspersed with various amusing Anecdotes. To which is added, the Art of Skaiting.* London: Printed and published on the Ice on the River Thames, Feb. 5, 1814, by G. Davis. Sold also by Sherwood, Neely, and Jones, Paternoster Row. pp. 124. 3s.

When we saw the back of this little volume labelled with the word *Frostiana*, we instantly conceived that it contained a collection of facetious sayings, attributed to some humourist, unknown to us, indeed, as might easily happen from the gravity of our habits, of the nature of *Frost:* the termination reminded us of the *Menagiana*, *Scaligerana*, &c. but what was our surprise, when we found it to be Memoirs of Cold and Cold Weather? and that to give an additional chill to the reader's feelings, it was actually "printed and published on the ice on the River Thames, Feb. 15th, 1814, by G. Davis." The introduction gives us the particulars of the late frost, which the writer seems to have at his finger's ends, together with a luminous view of the fogs, which preceded it: we are told how the Prince Regent was obliged to return to Carlton House, after one of his Royal Highness's "outriders had fallen into a ditch on this side of Kentish Town;" and that "Mr. Croker, of the Admiralty, wandered in the dark for several hours without making more than three or four miles progress." The author then proceeds to give us a history of frost, snow, ice, cold, northern winters, and skaiting: and we must do him the justice to say, that he has exhausted his subject. Any connection, however slight, is sufficient for his purpose: he has left nothing unsaid, which would not have been absolutely irrelevant to the topic under discussion. We have in the small compass of this volume, besides a multitude of minor details, a philosophical account of the theory of freezing, notices of the frosts on the Thames at different periods, a chronological table of frosts throughout Europe from A.D. 220, an account of a woman buried in the snow, ice-islands, an icy epitaph, ice cream, ice palaces and ice boats, the effects of cold on the human frame, poetical descriptions of winter, Dutch sledges, and the origin of skaiting. We have seldom seen a book more completely answering the design of the author; and we can safely recommend it to all, who take an interest in the natural history of winter, or who are amused by anecdotes of the effects of cold.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached at Lambeth Chapel, Sunday, Oct. 3, 1813, at the Consecration of the Right Hon. and Right Rev. William Howley, D.D. Lord Bishop of London. By William Stanley Goddard, D.D. Rector of Bepton, Sussex. 4to. 2s. 6d.

Observations on the Repeal of the 1st and of the 9th and 10th William III. commonly called the Trinity Doctrine Bill. By the Rev. Henry Atkins, A.M. late Fellow of New College, Oxford. 3s. 6d.

The

The Proceedings on the Formation of the Oxford and Oxfordshire Auxiliary Bible Society. June 23, 1813. 1s. 6d.

A Sermon on the Importance of believing that Jesus Christ is the Son of God; with an Appendix, in Aid of the London Society for promoting Christianity among the Jews. By the Rev. George Wollaston, D.D. F.R.S. 1s.

An Attempt to explain the Term Unitarian, occasioned by a Note in Dr. Gregory's Work on the Evidences, &c. of the Christian Religion, in a Letter to that Gentleman. By John Fullager. 2s.

An Address by the Rev. Claudius Buchanan, D.D. delivered at a Special General Meeting of the Church Missionary Society, held at Freemason's Hall, Jan. 7, 1814, to the Rev. Thomas Norton, and the Rev. William Greenwood, destined as Missionaries for Ceylon, &c. 2s. 6d.

The Energy of Talent, and the Reward of active Virtue and Benevolence, an Address delivered at the Interment of Joseph Dawson, Esq of Royde Hall, in the County of York, in the Protestant Dissenting Chapel, in Chapel-lane, Bradford, on Saturday, Dec. 18, 1813. By the Rev. Thomas Jervis. 1s.

THANKSGIVING SERMONS.

The Constitution in Church and State, a Sermon, preached in the Parish Church of Great Brickhill, Jan. 13, 1814. By the Rev. Latham Wainewright, A.M. F.A.S. of Emanuel College, Cambridge, and Rector of Great Brickhill, Bucks. 1s 6d.

A Sermon preached at the Church of Kibworth, Leicestershire. By the Rev. James Beresford, M.A. Rector of Kibworth, late Fellow of Merton College, Oxford. 4to. 1s. 6d.

Causes for, and Duties connected with, National Thanksgiving, a Sermon preached at the Parish Church of St. Giles's, Cripplegate. By the Rev. George Fenie Bates, M.A. of Queen's College, Cambridge, Vicar of South Mims, Middlesex, and Lecturer of Cripplegate Parish. 1s.

A Sermon preached at the Parish Church of St. Martin's, Oxford. By the Rev. Hugh Pearson, M.A. of St. John's College, Senior Proctor of the University. 1s. 6d.

A Sermon preached in the Parish Church of the Holy Trinity, in the City of Coventry. By the Rev. John Davies, M.A. Curate of Trinity Parish, Coventry, and late Fellow of Trinity College, Cambridge. 1s. 6d.

A Sermon preached in the Parish Church of Sanstead, Surrey. By the Rev. John Courteney, A M. 1s. 6d.

A Sermon on the Love of our Country, preached in the Parish Church of St. Martin in the Fields. By Joseph Holden Pott, A.M. Archdeacon of London, and Vicar of St. Martin in the Fields. 2s. 6d.

A Sermon preached in his Majesty's Chapel, in the Dock-yard, Portsmouth. By the Rev. T. C. Scott, LL.D. Chaplain in Ordinary to his Royal Highness the Prince Regent, and Chaplain of his Majesty's Dock-yard, Portsmouth. 8vo. 1s.

A Sermon preached in the Parish Church of All Saints, in Derby, before the Loyal True Blue Club. By the Rev. Henry Williams, A.M. of Summer-Hill, near Cardiff, Glamorganshire. 8vo. 1s.

The Downfall of Napoleon considered, being a Sermon preached at St. Mary's, Gateshead. By the Rev. Hugh Salvin, Curate of Gateshead. 8vo. 1s. 6d.

LAW.

A practical Summary and Review of the Statute 53 Geo. III. cap. 102, or Law for the Surrender of Effects, and for the personal Liberation of Prisoners for Debt, with Forms of Proceeding in the Court for Relief of Insolvent Debtors. By J. Prince Smith, Esq. Barrister at Law, of Gray's-Inn. 7s.

MEDICAL.

Facts and Observations relative to the Fever, commonly called Puerperal. By John Armstrong, M.D. one of the Physicians to the Sunderland Dispensary. 8vo. 8s. 6d.

Lectures on Comparative Anatomy, in which are explained the Preparations in the Hunterian Collection. By Sir Everard Home, Bart. F.R.S. &c. 2 vols. 4to. 7l. 7s.

An Essay on Medical Economy, comprising a Sketch of the State of the Profession in England, and the Outlines of a Plan, calculated to give to the Medical Body in general an Increase of Usefulness and Respectability. 6s.

India

Observations on the distinguishing Symptoms of three different Species of Pulmonary Consumption, the Catarrhal, the Apostematous, and the Tuberculous; with some Remarks on the Remedies and Regimen best fitted for the Prevention, Removal, or Alleviation of each Species. By Andrew Duncan, sen. M.D. &c. 8vo. 6s.

EDUCATION.

Elements of Tuition, Part II. The English School, or the History, Analysis, and Application of the Madras System of Education to English Schools. By the Rev. Andrew Bell, L.L. and D.D. F.As.S. F.R.S. Edinburgh, and Master of Sherburn Hospital, Durham. 8vo. 12s.

Exercises on the Etymology, Syntax, Idioms, and Synonyms, of the Spanish Language. By L. J. A. M'Henry, a Native of Spain, Author of an Improved Spanish Grammar, designed especially for Self-Instructors. 4s. bound.

TRAVELS.

A Journal of a Tour from London through Holland, and thence along the left Bank of the Rhine, from its Mouth in Holland to Mayence, containing an Account of the Towns in Holland, and Germany, and the Netherlands, which form the present Seat of War; to which is added, the Dutch and German Road-Book, containing the Routes of the Armies. 6s.

Travels in the Caucasus and Georgia, undertaken by Command of the Russian Government. By Julius Von Klaproth, Member of the Academy of Sciences of St. Petersburgh, &c. 4to. 2l. 2s.

ANTIQUITIES.

An Account of the Abbey Church of St. Alban, illustrative of the Plans, Elevations, and Sections of that Building. Folio. 6l. 6s.

Veterum populorum et Regum Numi qui in Museo Britannico adservantur. 4l. 4s.

BIOGRAPHY.

A Funeral Oration for General Moreau, inscribed to his Imperial Majesty, the Emperor Alexander. 8vo. 2s. 6d. 4to. 5s.

Memoirs and Campaigns of General Moreau. By John Phillipart, Esq. 8vo. 14s.

The General Biographical Dictionary. A new Edition, revised and enlarged, by Alexander Chalmers, F.S.A. Vol. XIV. 12s.

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